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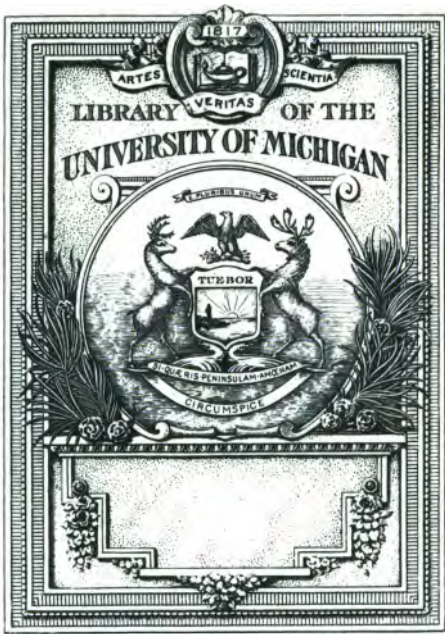
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THE GIFT OF  
Mrs. F. W. Kelsey

OUTLINE  
OF  
BIBLE HISTORY

BY JOHN F. <sup>Decker</sup>HURST, D.D.

REVISED EDITION ENLARGED



NEW YORK: HUNT & EATON  
CINCINNATI: CRANSTON & STOWE

1890

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## PREFACE TO THE REVISED EDITION.

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THE first edition of the **OUTLINE OF BIBLE HISTORY** appeared in 1872. Great pains were taken to make the work a useful manual of instruction, not only in the Bible classes of Sunday-schools in all evangelical denominations, but in such literary and classical institutions as have a department devoted to Biblical Study. In the preparation of the volume the author consulted carefully many works to which his limited space would not permit him to refer in copious annotations. Within the last few years a number of compends of Bible History have appeared, such as Pinnock's "Analysis of Scripture History;" Smith's "Student's Old and New Testament History;" Maclear's "Class-Books of Old and New Testament History;" and Curtis' "Outlines of Scripture History." These, together with larger works, have been freely consulted, not only in the first edition, but in the present enlarged one.

The author acknowledges with thanks the numerous kind and useful hints which he has derived from persons who have subjected the **OUTLINE** to the severe test of teaching. In some cases he has revised his conclusions, and found cause to change some of the dates—that most delicate and difficult of all departments in connection with the study of the Bible. He would mention with

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special emphasis the names of Rev. Jesse Lyman Hurlbut, of New Jersey, and Rev. John Emory Round, of Baltimore, who have proposed to him many timely emendations. It will give the author great pleasure to be still further informed, especially by ministers and teachers, of any additional points that may require alteration or amendment.

In the present edition it will be seen that the maps have been retained, and several new illustrations and tables have been introduced. Three new chapters have been added: one on the Geography of Palestine, a second on the Post-Biblical History of Palestine, and a third on the Recent Explorations in Palestine. It is hoped that these additions will be found to enhance materially the value of the work.

DREW THEOLOGICAL SEMINARY,  
MADISON, NEW JERSEY, April 24, 1878.

## TABULAR VIEW.

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### NOTE TO THE INSTRUCTOR:

The following Outline should be studied in connection with the accompanying skeleton table of General Periods of Bible History and Index Table of Bible History, the former of which, as will be seen, is but an abridgment of the latter. The student should have in mind a correct idea of all the periods, in historical order, with the exact dates. These can be enlarged, first, by the Index Table, then by the Outline, and then to the fullest extent by the detailed accounts in the Bible itself. Instead of giving questions, we prefer to leave them to be suggested by the wisdom and care of the teacher. Nothing but constant repetition can fix the biblical history in the memory, and make it available for future service. We earnestly advise the invariable use of maps in connection with the history. It is one of the forms of object-teaching which never fail to produce the most gratifying results. Those maps which we have given should be kept before the eye as much as may be. Care should be taken that the student should likewise draw his own maps, on paper or the blackboard, beginning with the mere outline of the country, and filling up with all the important topographical features of the lands of the Bible. This will be an invaluable aid, both in accuracy and interest, to the study of the scriptural periods.

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# OUTLINE OF BIBLE HISTORY.

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## THE OLD TESTAMENT.

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### CHAPTER I

#### FROM THE CREATION TO THE DELUGE.

B. C. 4004-2348.

**1. The Creation.**—In the beginning God created the heaven and the earth.

This first statement of the Bible is in utter antagonism to, and is a complete refutation of, all pagan and pantheistic notions of the origin of the universe, since it declares that the world is not eternal, nor the result of chance, nor of self-generation, nor of various unconscious and impersonal agents, nor of emanation from God, but a *creation from nothing*, the work of the one personal and omnipotent Supreme Being. The work of creation was completed in six days, as follows:

**2. Seven Days.**—**First day:** God created light, and divided the light from the darkness.

**Second day:** The firmament was created, and called heaven.

**Third day:** Water and land were separated, and the earth covered with vegetation.

**Fourth day:** God created the sun, moon, and stars.

**Fifth day:** He created the fish of the sea and the fowls of the air.

**Sixth day:** Creation of the higher, or land animals; finally, man was created in God's image, after his likeness. Adam placed in the Garden of Eden, and commanded to dress and keep it. Eve created, and marriage instituted.

Eden supposed to have been the country lying between the highlands of Armenia and the Persian Gulf. Two of its four rivers are the Tigris and Euphrates.

**Seventh day:** God rested from all his work. The Sabbath instituted.

**3. The Fall.**—Adam and Eve, by eating of the fruit of the tree of knowledge of good and evil, disobeyed God, and fell. Expelled from the Garden of Eden; but a Saviour promised, who was to be of the seed of the woman.

**4 The Antediluvian Patriarchs, B. C. 4003-2348.**—Birth of Cain, (*gotten, or acquired;*) birth of Abel, (*breath, or transitoriness.*) Cain's sacrifice rejected by God; Abel's accepted, being offered in faith. Cain murdered his brother, and a curse pronounced upon him for his crime. Driven from the region of Eden, and removed to the land of Nod; built a city, called Enoch, after his eldest son; became the father of a numerous posterity. *Cain's descendants:* Enoch, Irad, Mehujael, Methusael, Lamech. Lamech the first to practice polygamy; of his three sons, Jabal taught the art of tent-making, Jubal the use of musical instruments, and Tubal-Cain the art of working in metals. *Descendants of Seth, (substituted, given to Adam in place of Abel):* Enos, Cainan, Mahalaleel, Jared, Methuselah, Enoch, Lamech, Noah. Enoch, (born B. C. 3382,) one of the best of Seth's descendants, led a life of intimate communion with God. He warned the evil-doers of his day against the impending judgment of God, and was the first of the prophets. Translated to heaven in the 365th year of his age, (B. C. 3017.) Noah, the son of Lamech, born B. C. 2948.

**5. Great Increase of Wickedness; the Flood.**—As a consequence, God threatened to destroy the earth; commanded Noah to build an ark, which was the means of the preservation of Noah and his wife, and his sons Shem, Ham, and Japheth, and their wives, and two of every species of "unclean" birds and beasts, and seven of every species accounted "clean." The waters of the flood prevailed one hundred and fifty days, and on the seventeenth day of the seventh month the ark rested on one of the peaks of Ararat.

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## CHAPTER II.

### FROM THE DELUGE TO THE CALL OF ABRAHAM.

B. C. 2348-1921.

**1. Distribution of the Human Family.**—Noah, after leaving the ark, offered a sacrifice of burnt-offerings to the Lord. The place where the ark rested was a convenient center for the sons of Noah to set out from, and, through their posterity, to

Cain

↓  
Lamech

Jabal

Tubal-Cain

Seth

↓  
Enoch

↓  
Lamech

↓

... ( )



**CLASSIFICATION OF THE BIBLE LANDS**  
147 BY DISTRICTS

- First District: North and East of the Euphrates  
ARMENIA MEDIA PARTHIA PERSIA CHALDEA MESOPOTAMIA ASSYRIA
- Second District: Between the Euphrates and the Mediterranean  
ARABIA PHILISTIA CANAAN PHENICIA SYRIA
- Third District: South of the Mediterranean  
ARABIA EGYPT LIBYA
- Fourth District: North of the Mediterranean  
SPAIN ITALY GREECE ASIA MINOR

**277 BY HISTORIC ASSOCIATIONS**

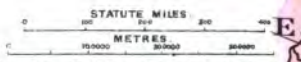
- 1. Lands of the beginning: ARMENIA CHALDEA MESOPOTAMIA
- 2. Land of Hebrew bondage: EGYPT
- 3. Land of Hebrew wandering: ARABIA PETRAEA
- 4. The Land of Promise: CANAAN
- 5. The Lands of the Jewish wars: PHILISTIA SYRIA ARABIA
- 6. The Lands of the Captivities: ASSYRIA BABYLONIA
- 7. The Lands of Cyrus the Emancipator: MEDIA PERSIA
- 8. The Lands of the Dispersion: *See Acts II.*

**MEASUREMENTS**

SEAS LAVERS & DIVERS	MEASUREMENTS	IN MOUNTAINS ELEV.	OR DISTANCE	SAN LINES
Mediterranean Sea	2500	37305	Caen	29 1/2 M. Sea
Red Sea	180	10401	Tibora	450
Black Sea	104	9376	Cyrene	790
Chusan Sea	620	8301	Malta	1296
Adriatic Sea	360	2665	Rome	1450
Thule Sea	3600	2501	Athens	780
Tyber	1120	2440	Carthage	830
Euphrates	1760	1800	Babylon	560
Jordan	237	5000	Ninveh	375
			Uz	435
			30 Sinai	250
			31 Anaxar	760

**SCRIPTURE WORLD**

HUNT & EATON, NEW YORK.



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overspread the earth. But his descendants remained for a time in the plain of Shinar, and attempted to build a tower, (B. C. 2247,) Babel, whose top might reach heaven. God frustrated their effort by confounding their language. They were then scattered over the earth. Abram, the son of Terah, born B. C. 1996, in Ur of the Chaldees. Terah, with his son Abram, his daughter-in-law Sarai, and his grandson Lot, left Ur and settled in Haran, (Charran.)

Job, who probably lived about this period, was a powerful and prosperous Eastern prince; suddenly stripped of his property and children, and personally afflicted with a loathsome disease; endured his trials patiently, trusting in God, who afterward gave him more property than he had ever possessed, and made him the father of seven sons and three daughters.

**2. Call of Abraham.**—(1921.)—Abram, the man chosen by God to be the head of a family and nation who should be his witnesses on earth, and from whom the promised Messiah should come. At the age of seventy-five, in obedience to the divine command, he left Haran, accompanied by his wife Sarai and his nephew Lot, and, taking with him all that he possessed, went to the land of Canaan.

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### CHAPTER III.

#### FROM THE CALL OF ABRAHAM TO THE DESCENT INTO EGYPT— THE PATRIARCHAL AGE.

B. C. 1921-1706.

**1. Abraham in Palestine and Egypt.**—Abram crossed the Jordan and went to Shechem, where he built an altar to God. Removed to the country east of Bethel, or Luz. In consequence of a famine he went down to Egypt, whence he returned, after much increase in cattle, gold, and silver, and dwelt again between Bethel and Ai. Abram and Lot separated, Lot choosing the southern plain of the Jordan, and Abram remaining alone in Canaan. Here the latter was assured by God that the land should be given to his seed, which should be as numerous as the sand on the sea-shore. Abram removed southward, and

dwelt near Hebron. The king of Sodom and four other kings who had rebelled against Chedorlaomer, king of Elam, being defeated in the vale of Siddim, and Lot taken prisoner, Abram pursued the conquerors northward, smote them, and chased them to Hobah, near Damascus. Met on his return by Melchizedek, king of Salem and priest of God, and blessed by him. Ishmael, the son of Abram and Hagar, born B. C. 1910.

**2. Later Life of Abraham.**—God renewed his covenant with Abram, (B. C. 1897,) whose name was now changed to Abraham, (*father of a multitude*.) The rite of circumcision instituted. Sarai's name changed to Sarah, (*princess*.) The Lord and two attendant angels in human form entertained by Abraham. Destruction of Sodom and Gomorrah by fire and brimstone because of their wickedness. Birth of Isaac. Ishmael, being sent away in compliance with the demand of Sarah, married an Egyptian woman, and became the ancestor of a large part of the Arabian tribes.

While living near Beersheba, Abraham's faith in God was severely tried. He was commanded to offer his only son Isaac for a burnt-offering. After making all the preparations, was spared this sacrifice by the miraculous presentation of a ram instead of his son. Sarah died at Hebron. Esau and Jacob, twin sons of Isaac and Rebekah, born B. C. 1836. Death of Abraham at Beersheba, B. C. 1821.

**3. Jacob.**—Esau sold his birthright to Jacob; Jacob, fearing his brother's anger, fled to his uncle Laban, in Mesopotamia. When on his way, near Luz, (Bethel,) he had a vision of a ladder, reaching from earth to heaven, on which the angels of God ascended and descended. Here God foretold to him the blessings of his posterity. Jacob had twelve sons and one daughter: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Dinah, Joseph, and Benjamin. Jacob, returning secretly to Canaan, had a vision at Mahanaim. He wrestled with an angel at Peniel, and his name was changed to Israel, (*a prince of God*.) He met his brother Esau, and they were reconciled; after which he settled at Succoth, (*booths*,) on the eastern side of the Jordan. Removed thence to the interior of Palestine, and pitched his tent before the city of Shechem. By divine command he went to Bethel and dwelt there, where

God appeared to him and blessed him. Subsequently he lived at Hebron.

**4. Joseph in Egypt.**—Joseph dreamed two dreams, in one of which he saw the sun, moon, and stars make obeisance to him; and in the other, sheaves, which his brothers bound, doing homage to his. His brothers, excited by envy, sold him to some Ishmaelite or Midianite merchants, who carried him down into Egypt and sold him to Potiphar, an officer of the king and captain of the guard. Joseph, after having risen to be overseer of Potiphar's house, was thrown into prison on a false accusation of his wife. Pharaoh's prophetic dreams of famine being interpreted by Joseph, the latter was made governor over all the land of Egypt. His wife was Asenath, daughter of the priest of On, (Heliopolis.) Commencement of the seven years of plenty, B. C. 1715. Birth of Joseph's sons, Manasseh and Ephraim. Commencement of the seven years of famine, B. C. 1708. Jacob sent his ten sons into Egypt to buy corn. Joseph, at the second visit of his brothers for corn, made himself known to them, and sent for his father. The same year (B. C. 1706) Jacob and his family went into Egypt, and settled in Goshen.

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## CHAPTER IV.

### FROM THE DESCENT INTO EGYPT TO THE EXODE.

B. C. 1706-1491.

**1. Blessings and Death of Jacob and Joseph.**—The whole land of the Egyptians, except that of the priests, was bought by Joseph for corn. Jacob, when about to die, blessed first Ephraim and Manasseh, and then his sons, and predicted their subsequent history. To Judah was assigned the blessing of the first-born, with the promise that from him the Saviour would descend. The remains of Jacob were borne in great state to Palestine, and deposited beside those of Abraham, Isaac, and Sarah in the cave of Machpelah, at Hebron. Joseph, when about to die, predicted the return of the Israelites to the Promised Land, and charged his brethren to carry his bones from Egypt on their

return to Palestine. He died at the age of one hundred and ten years.

**2. The Bondage of Israel and Call of Moses.**—The Israelites greatly increased in Egypt, not only tending their flocks and herds in the land of Goshen, but settling in cities and towns and villages, and learning many useful arts, such as writing, the working of precious and common metals, carpentering, pottery, gardening, artificial irrigation, agriculture, embalming, and the manufacture of cloth. On the accession of a new king to the throne, the Israelites, because of their wonderful prosperity, were regarded with suspicion and hostility, and were converted into bondmen. Task-masters were set over them, and they were commanded to bear unjust burdens; they increased, nevertheless, even in spite of an order of the king to cast all the male children into the Nile. Moses, the son of Amram and Jochebed, was born B. C. 1571. Miriam was his sister, and Aaron his brother. He was hidden three months, and then placed in an ark of bulrushes by the side of the river, where he was found by Pharaoh's daughter and adopted by her. He was brought up at Pharaoh's court, and educated in a manner becoming his elevated position. He shared the hopes and traditions of his people, however. At forty years of age he slew an unmerciful Egyptian task-master, and hid his body in the sand. On discovering that the murder was no secret, he fled to the land of Midian, or the Sinaitic peninsula, in Arabia, on the east of the Red Sea, where the descendants of Abraham by Keturah had settled. Here he married Zipporah, a daughter of Jethro, priest of Midian, and for forty years followed the occupation of a shepherd.

**3. Divine Preparations for the Deliverance of the Israelites.**—God appeared to Moses in a burning bush in Horeb, and appointed him to deliver the Israelites from bondage, (B. C. 1491.) In confirmation of the lofty commission, and to inspire Moses with confidence, God performed two miracles: the rod of Moses was turned into a serpent, and then restored to its previous form; and the hand of Moses was withered with leprosy, and then healed. Moses was endowed with power to work those two miracles, and to turn water into blood. Aaron was appointed to assist Moses. Moses returned to Egypt, and he and Aaron appeared before Pharaoh, and requested that the

Israelites might be permitted to depart from the country. The request was not only rejected, but the burdens of the Israelites were increased.

**4. The Plagues.**—Ten plagues inflicted on the Egyptians: 1, the water of the Nile was turned into blood; 2, the plague of frogs; 3, of lice; 4, of flies; 5, murrain among cattle; 6, plague of boils and blisters; 7, thunder and hail; 8, locusts; 9, darkness; 10, destruction of the first-born of man and beasts. Before the ninth plague the Passover was instituted, the Lord sparing the first-born of Israel if the lintels and side-posts of the doors of their houses were sprinkled with blood, when he passed through the land to destroy the first-born of the Egyptians.

Milman places the date between B. C. 1310 and 1320.

**5. The Exode.**—(B. C. 1491.) Pharaoh finally drove the Israelites out of the country, and then pursued them. He and his army were destroyed in the Red Sea, after the Israelites had passed safely over dry-shod.

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## CHAPTER V.

### FROM THE EXODE OF THE ISRAELITES TO THEIR PASSAGE OF THE JORDAN. B. C. 1491-1451.

**1. Beginning of the Pilgrimage of Israel.**—The Israelites, after crossing the Red Sea, (near the present Suez,) entered the Wilderness of Shur. In three days they reached a well of bitter water, which they called Marah, (*bitterness*.) Here they murmured; but on Moses casting into the waters a tree, which the Lord showed him, they were sweetened. After a halt at Elim they entered the Wilderness of Sin. Their bread being consumed, they murmured against Moses and Aaron; but on the same evening God sent them quails and manna. The manna was to be gathered on each day except the Sabbath.

**2. Water from Horeb.**—At Rephidim, (*places of rest*.) which the Israelites reached after seven days, there was no longer

any water, and the people were so incensed against Moses that they were ready to stone him; but God directed him to strike a rock in Horeb, from which the waters gushed out in abundance. Here the Israelites were attacked by the Amalekites, a tribe descended from Esau; but were defeated under the leadership of Joshua, assisted by the prayers of Moses. Encampment on a plain at the base of Mount Sinai.

**3. Gift of the Law.**—(B. C. 1491.) The Lord descended in fire on the mountain, and called Moses to the top. Here Moses was informed of God's intention to enter into a covenant with the people. The people should not come near to the mountain, lest they be destroyed. The Lord, out of thick darkness, proclaimed the moral law, known as the Decalogue, or Ten Commandments. Various political and judicial laws were enjoined. Moses was appointed mediator between God and the people, and in this office he again ascended the mountain, and during forty days and nights continued in God's presence and received his further commands. The ceremonial law was instituted, and Aaron and his sons set apart for the priesthood. God gave Moses two tables of stone, on which the law was inscribed with his own finger.

The solid blocks or tables on which the Ten Commandments were written were of the granite rock of Sinai, as if to teach us that all the great laws of duty to God and duty to man were like that oldest primeval foundation of the world—more solid, more enduring than all the other strata; cutting across all the secondary and artificial distinctions of mankind; heaving itself up, now here, now there; throwing up the fantastic crag, there the towering peak, here the long range which unites or divides the races of mankind. That is the universal, everlasting character of Duty. But as that granite rock itself has been fused and wrought together by a central fire, without which it could not have existed at all, so also the Christian law of Duty, in order to perform fully its work in the world, must have been warmed at the heart and fed at the source by a central fire of its own—and that central fire is Love—the gracious, kindly, generous, admiring, tender movements of the human affections; and that central fire itself is kept alive by the consciousness that there has been in the world a Love beyond all human love, a devouring fire of Divine enthusiasm on behalf of our race, which is the Love of Christ, which is of the inmost essence of the Holy Spirit of God. It is not contrary to the Ten Commandments. It is not outside of them; it is within them; it is at their core; it is wrapped up in them, as the particles of the central heat of the globe were encased within the granite tables of the Ark of the Temple.—Stanley: *History of the Church of Scotland*.

**4. The Golden Calf.**—The people grew impatient during the long absence of Moses, and induced Aaron to make a golden calf, (probably in imitation of the Egyptian Apis, an ox or calf dedicated to the god Osiris,) that they might worship it. Moses, on his return, cast the tables of the law out of his hands, and broke them beneath the mount; he then seized the golden

calf, burned it with fire, strewed the ashes in a neighboring brook, and compelled the people to drink the water containing the dust. The sons of Levi were found faithful to God, and slew three thousand of the people. Moses then ascended the mountain and interceded with God in behalf of the people, when the tables of the law were given again, and God's covenant with the people renewed. After returning to assure the people of the restoration of the divine favor, Moses again ascended the mount, and received commands concerning the government of the host, and the mode of worshiping God.

**5. Erection of the Tabernacle.**—(B. C. 1490.) During the encampment before Sinai, which lasted more than a year, God gave Moses directions for constructing a Tabernacle, where religious services were to be conducted. When completed, the glory of the Lord filled it. Aaron and his sons consecrated to the priesthood. Among other regulations, laws were now enjoined concerning festivals.

There were three great annual festivals of the Jews, when all males were required to appear before the Lord. 1. The Passover, lasting from the 14th to the 21st of Nisan, or Abib, to commemorate the destruction of the first-born of the Egyptians and the preservation of the first-born of the Israelites, and the departure of the latter from Egypt. 2. Pentecost, (from the Greek word for the *fiftieth* day.) or Feast of Weeks, or of Harvest, at the end of seven complete weeks from the 16th of Nisan, a thanksgiving for harvest. It lasted one day. 3. Feast of Tabernacles, lasting seven days, kept in the autumn, from the 15th of the seventh month Tisri, to commemorate the sojourning of the Israelites in the wilderness when they dwelt in tents; hence during it the people were commanded to live in tents, or booths of green boughs of various trees. It was also called the Feast of the Ingathering, to celebrate the gathering of the fruits in the autumn.

**6. The March from Sinai.**—Shortly after the march was resumed the people murmured, and God destroyed the murmurers by a supernatural fire, on which account Moses called the place Taberah, (*the burning*.) The people complaining for flesh, God sent them quails in great abundance; after eating them the Israelites were smitten with a severe plague, which destroyed many mighty men. The place where they were buried was called Kibroth-hattaavah, (*graves of lust*.) Proceeding to Hazeroth they were joined by Zipporah, the Ethiopian wife of Moses, who excited the jealousy of Miriam; for this sin Miriam was smitten with leprosy, but was healed at the intercession of Moses. From Kadesh-barnea twelve spies, the most prominent being Caleb and Joshua, were sent to search the land of Canaan and report concerning it. All the spies, except

Caleb and Joshua, brought back an unfavorable report. The Israelites were stricken with terror at the news, and wished to return to Egypt, even threatening to stone Caleb and Joshua. God would have punished the people with death but for the intercession of Moses. All who were twenty years old and upward, except Caleb and Joshua, were to die in the wilderness for their unbelief. An attempt to enter Canaan by a way contrary to God's will, frustrated by a signal defeat by the Amorites and the Amalekites.

**7. Rebellion against Moses; Fiery Serpents.**—Korah, Dathan, and Abiram rebelled against Moses. Moses leaving the issue with God, the earth opened and swallowed them up, and all belonging to them, and a fire from heaven destroyed two hundred and fifty who dared to offer incense at the sanctuary. On the Israelites murmuring against Moses and Aaron, a plague broke out, which destroyed fourteen thousand and seven hundred of them. God expressed his approval of Aaron as high priest by causing his rod to bud. Aaron died on Mount Hor, and was succeeded by his son Eleazar. King Arad, the Canaanite, attacked the Israelites, and was defeated at Hormah. The people, murmuring afresh against Moses, bitten by fiery serpents. On the people repenting, God directed Moses to make a brazen serpent, and set it on a pole; all who had been bitten, when they beheld it, were healed.

**8. Prophecy of Balaam.**—Sihon, king of the Amorites, who occupied the country between the Arnon and the Jabbok, was defeated by the Israelites when attempting to prevent their passage through his territory. Og, king of Bashan, which lay between the Jabok and Mount Hermon, was defeated and slain at Edrei (*strength*) by the Israelites. Balak, king of Moab, desired Balaam, a celebrated heathen prophet, to arrest the progress of the Israelites by his curses; but Balaam was compelled by God's Spirit to bless them. Balaam prophesied the coming of the Messiah. At Baal-peor the Israelites committed idolatry, and twenty thousand were destroyed by a plague. The Midianites defeated and routed by the Israelites, under the command of Phinehas. Balaam slain. Reuben, Gad, and half the tribe of Manasseh were assigned settlements east of the Jordan.

**9 Death of Moses.**—Moses, admonished by God of his approaching death, gave instructions for the future government



of the people, and repeated the moral, ceremonial, and political law. After pronouncing his last blessing he ascended Mount Nebo, from the plains of Moab, and beheld the Promised Land. He died there, (B. C. 1451,) and God buried him in the valley of Moab. His sepulcher has remained unknown. Joshua, by God's appointment, succeeded Moses, and sent spies to Jericho; they were received and concealed by Rahab.

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## CHAPTER VI.

### FROM THE PASSAGE OF THE JORDAN TO THE MONARCHY.

B. C. 1451-1095.

**1. First Events after Entering Palestine.**—The Israelites crossed the Jordan, (B. C. 1451,) the waters dividing for their passage. Twelve stones, taken from the bed of the river, were set up at Gilgal. The rite of circumcision renewed, and the Passover celebrated. Jericho, which lay in the way of Israel, besieged and miraculously destroyed, with great spoils at the mercy of the Israelites. At Ai the Israelites were defeated, through the sin of Achan, who had secretly appropriated part of the spoils of Jericho; he and all his family destroyed. Ai, attacked for the second time, now captured. The command of Moses relating to the ratification of the law on Mounts Ebal and Gerizim carried out, half of the tribes ascending Ebal, and the other half Gerizim. The priests, who stood in the intermediate valley, read the blessings and the curses of the law; to the former the six tribes on Gerizim responded with a loud Amen, and to the latter those on Ebal made a similar response.

**2 Victories.**—Joshua entered into a league with the Gibeonites, who, by a special embassy, had deceived him; the bond kept, but the Gibeonites were made hewers of wood and drawers of water. Five Canaanite kings made war upon the Gibeonites, because of their defection to what was considered the national cause, and were defeated by Joshua at the battle of Beth-horon, (*the house of caves*.) During the battle the sun and moon stood still at the command of Joshua, thus giving sufficient time to pursue the enemy to Makkedah, in the maritime plain, and

make the defeat an utter rout. The five kings, who hid themselves in a cave, slain. This great battle, the most important in its bearings on the future of the country ever fought in Palestine, followed by the conquest of the seven kings of Makedah, Libnah, Lachish, Gezer, Eglon, and Hebron.

**3. Result of the War.**—The campaign gave the southern half of Palestine to the Israelites, and they then marched back to their camp at Gilgal. Jabin, (*the wise*), king of Hazor, the chief city of northern Palestine, gathered his confederates to defeat Israel. But though their army was "as the sand on the sea-shore for multitude," they were routed by Joshua at the waters of Merom, (B. C. 1445.) The whole land, save some Canaanite remnants, in the hands of the Israelites. They had conquered six nations and thirty-one kings since crossing the Jordan, seven years previously.

**4. Division of the Country.**—Reuben, Gad, and the half-tribe of Manasseh, before recrossing Jordan to take possession of the territory already assigned them, erected the altar Ed, (*witness*), which was regarded by their brethren as a proof of apostasy, and, therefore, a just ground of war. The nine and a half tribes disabused of their error on the return of an embassy, consisting of Phineas and ten princes, sent to the two and a half tribes. The country west of the Jordan divided between the nine and a half tribes; the allotments made not only to the tribes as a whole, but to the families of each tribe; the preponderance given to Judah and Joseph, because of their pre-eminence as prince and heir of the whole family. Six cities of refuge appointed, three west of the Jordan, (Kadesh, Shechem, Hebron,) and three east, (Bezer, Ramoth, Golan.)

**5. Death of Joshua.**—Joshua gave his final exhortation to the people at Shechem, reviewing their history, and exhorting them to perform all their duties faithfully in future. The people solemnly renewed their covenant with God. Joshua, after dismissing them to their homes, died, about B. C. 1426-25, and was buried at Timnath-serah.

**6. Capture of Jerusalem, and Idolatry in the North.**—Judah, in alliance with Simeon, attacked and captured Bezek; they slew ten thousand inhabitants, and mutilated its king, Adoni-bezek, as a retribution for his treatment of his prisoners. The lower part of the city of Jerusalem captured. The people

rebuked by an angel of the Lord at Bochim for not driving the Canaanites completely out of the land. The results of the disobedience constantly seen in the military opposition to the tribes and the constant temptations to idolatry. Micah, an Ephraimite, set up two graven images in his house, and a young Levite, who was a descendant of Moses, was his priest, and received for his services ten shekels of silver, suitable vestments, and his living. The images captured by six hundred Danites, who were guided by five spies that had been sent northward to select a more favorable settlement for the tribe. The conquerors themselves became idolaters, having set up the images in the new city of Dan, built on the site of Laish, which they had burned down, and whose inhabitants they had massacred.

The great tribal war, (B. C. 1413,) caused by the crime of the Benjamites of Gibeah, for which they nearly suffered extermination.

**7. Beginning of the Period of the Judges.**—There were great disorders during this period, chiefly owing to the heathen sympathies of the tribes. Their condition grew worse, and God withdrew his presence from them. On their repentance he heard their cry, and raised them up Judges, or Deliverers, who were the instruments of saving them from their enemies. The eastern tribes were grievously oppressed for eight years by Chushan-rishathaim, king of Mesopotamia, because of their idolatry; delivered by the first of the judges, Othniel, (*lion of God*), son-in-law of Caleb, after which the land had rest for forty years.

**8. Relapse into Idolatry.**—After the death of Othniel the eastern tribes again fell into idolatry, and were oppressed by the Moabites, Ammonites, and Amalekites, who crossed the Jordan and seized the site of Jericho. From this point Eglon, king of Moab, extended his dominion over at least the tribe of Benjamin, and exacted from the people for eighteen years an annual tribute, which was brought to him at Jericho. Ehud, a Benjamite, slew Eglon, and afterward the Israelites killed a thousand of the Moabites, who had fled toward the fords of the Jordan to cross. Ehud now became Judge, and Benjamin had rest eighty years. The south-west borders invaded and ravaged by the Philistines, who were resisted and defeated by Shamgar.

**9. The History of Ruth, the Moabitess.**—The exact time when Ruth lived is uncertain, some placing it in the days of Ehud, and others later, in the judgeship of Gideon. During a famine in Bethlehem-judah a family, consisting of Elimelech, Naomi, and their sons, Mahlon and Chilion, crossed the Jordan and sought a home in Moab. Elimelech having died, his sons married two Moabite women, Orpah and Ruth. After ten years their husband died, and their mother-in-law returned to her native land, Ruth resolving to accompany her. Ruth gleaned near Bethlehem in the fields of Boaz, a wealthy kinsman of Elimelech. Boaz redeemed the land which had belonged to Elimelech, and married Ruth, by whom he became the father of Obed, the grandfather of David, and ancestor of Jesus.

**10. Victory of Deborah and Barak.**—The northern tribes became idolatrous after the death of Ehud, and were oppressed by Jabin, king of the Canaanites. The land seemed without a deliverer. Finally, (B. C. 1285,) help appeared in the persons of Deborah, a prophetess, and Barak, (*lightning*,) who defeated the Canaanites in the battle of Megiddo, or of the Kishon. Sisera, the commander of the defeated army, was killed by Jael, wife of Heber, the Kenite. Deborah composed a song of triumph.

**11. Gideon.**—The Israelites of the north and east relapsed into all the abominations of the idolatrous worship of the heathen, and their country was invaded by Midianites, and oppressed by them for seven years. The Lord appeared to Gideon, who was now commissioned to deliver Israel. The enemy routed by him at Jezreel. Gideon refused to be king. The land had rest from its enemies for forty years. After the death of Gideon, (B. C. 1235,) Abimelech, his illegitimate son, murdered all his brethren, except Jotham, the youngest, and was crowned king by the people of Shechem.

**12. Abimelech — Tola — Jair — Jephthah.**—The people induced to rebel by Gaal, the son of Ebed, in consequence of which Abimelech destroyed Shechem, killed all the people, and sowed the site of the city with salt. When Abimelech was besieging Thebez a woman threw a piece of millstone upon his head, fracturing his skull; but he, unwilling to die by the hand of a woman, ordered his armor-bearer to kill him with a sword. He can hardly be reckoned as a Judge, but rather an un-

principled adventurer, a usurper, recognized as king only by the Shechemites. Tola, (*little worm*.) of the tribe of Issachar, was Judge twenty-three years: and Jair, (*enlightening*.) a Gileadite, twenty-two years. The land conquered, and the people oppressed by the Philistines and Amorites as a punishment for relapsing into gross idolatry. Judah, Benjamin, and Ephraim ravaged by the enemy. In answer to their penitent prayer, however, the Lord raised up a deliverer, Jephthah, who routed the Amorites at Aroer, and captured twenty cities from that city to Minnith. Jephthah, in performance of a vow that, in case of victory, he would offer up whatever came out of his house first to meet him on his return, sacrificed his own daughter as a burnt-offering.

Hales holds that Jephthah did not sacrifice his daughter, and that it is a mis-translation in our version which gives the account that appearance. Richard Watson: If it could be more clearly established that Jephthah actually immolated his daughter, there is not the least evidence that his conduct was sanctioned by God. He was manifestly a superstitious and ill-instructed man, and, like Samson, an instrument of God's power rather than an example of his grace.

The Ephraimites quarreled with Jephthah for not giving them a share in his victorious campaign, and he slew forty-two thousand of them.

Jephthah was Judge six years, after which he died. In north western Israel, Ibzan, of Bethlehem in Zebulun, judged after him seven years; Elon, of the same tribe, ten years; Abdon, of Pirathon, near Shechem, eight years. The Philistines, after establishing themselves in the south-western lowlands, commenced a systematic course of deadly hostility against the Israelites. Dan, already hard pushed by the Amorites, suffered the most.

**13. Samson.**—Samson, (*the sunlike, or the strong*.) born B. C. 1155. He was distinguished for supernatural strength; married a Philistine woman; inflicted severe blows on the Philistines, the first in consequence of his wife being given by her father to another man; revealed the secret of his strength to Delilah, another Philistine woman; and fell into the hands of his enemies, who destroyed his eyes, and made him grind corn in the prison-house at Gaza, (*the strong*.) The Philistines, in honor of deliverance from their foe, held a great festival to Dagon, their national deity. Samson was brought out of prison to make sport for his captors; but, having recovered

nis strength, he pulled down the temple, killing himself and the great numbers who were within it and on the roof.

**14. Defeat of Israel, and Loss and Return of the Ark.**—Eli was high-priest at Shiloh during the twenty years that Samson was judge. Within this time Samuel (*the asked, or heard of God*) was born, and devoted by his mother Hannah to the Lord. At the battle of Aphek the Philistines defeated the Israelites, with a loss of four thousand men; in a second conflict they slew thirty thousand Israelites, and among the number the two wicked sons of Eli, Hophni and Phinehas. Eli, on learning the sad news, fell from his seat and broke his neck and died.

In this battle the Philistines captured the ark and carried it off to Ashdod, and placed it in the temple of Dagon, their god. But the idol of the Philistines fell down twice, and the second time was broken to pieces; the crops were destroyed, and the people afflicted in body by a plague. The ark was considered an unfortunate possession, and the Philistines placed it on a new cart, to which two milch-kine were tied that had never before borne a yoke, and it was drawn to Beth-shemesh. Many people of that place, fifty thousand and seventy in number, were stricken instantly with death for looking into it. It was then taken to Kirjath-jearim, (*the fields of the wood,*) where it remained until the time of David, who removed it to Jerusalem.

**15. Samuel's Effort at Reformation, and the Anointment of Saul as King.**—Samuel censured the people at Mizpeh, and urged them to repent of their idolatry. They heeded his admonition, and the Philistines, who heard of the assembly, immediately attacked them, but were defeated with great slaughter and utterly disorganized. A stone set up by Samuel in commemoration of the victory; it was called Ebenezer, (*the stone of help.*) Samuel, now confirmed as judge, assisted later by his sons Joel and Abiah, who became odious to the people because of their excessive usury. The people now demanded a king, Samuel being old, his corrupt sons giving no ground of hope, and the enemies on both the east and south-west frontiers threatening to make war upon their country. But the demand was contrary to God's command and wish. Samuel, by God's direction, privately anointed Saul, the son of Kish, a Benjamite, as king, B. C. 1095.

**16. Judges in Chronological Order.**—There were fourteen judges, Deborah being reckoned with her male associate, Barak: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech, (only as king,) Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, Samuel. Their periods of judgeship extended over about three hundred and fifty years.

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## CHAPTER VII.

FROM THE ESTABLISHMENT OF THE MONARCHY TO ITS DIVISION.

B. C. 1095-975.

**1. Reign of Saul.**—The new king, privately anointed, but still needing a public confirmation; the people came to Mizpah at Samuel's command, and the lot fell on Saul, who was now proclaimed king. The Ammonites shortly after besieged Jabesh-gilead, under their king, Nahash, and were defeated by Saul with great slaughter. Formally inaugurated king at Gilgal. Samuel made his first address to the people, exhorting them to the faithful service of God.

**2. Sins of Saul.**—The Philistines terribly oppressed Israel, and made them hopeless of resistance. Saul, weary of waiting for the aged Samuel to come to Gilgal and offer sacrifice, probably preparatory to some fixed plan of action, offered sacrifices himself, and was therefor rebuked by Samuel, and told by him that the kingdom would depart from his family. The Philistines routed at Michmash. Successful wars carried on against Moab, Ammon, Edom, the Philistines, and the kings of Zobah, a region east of Cælo-Syria, and extending toward the Euphrates.

Saul sinned a second time by sparing Agag, king of the Amalekites, whom he had completely defeated in battle, and was ordered by the Lord to utterly destroy. Agag hewed in pieces by Samuel before the Lord.

**3. David designated King.**—David, the youngest son of Jesse, of Bethlehem, privately anointed future king by Samuel at command of God. The Philistines rising in war against the Israelites, their champion, Goliath, was slain by David. David

was lauded very much by the people; he thereby provoked the jealousy of Saul, who now regarded him with aversion; and though David married Michal, Saul's daughter, and was captain of the king's body guard, Saul gave orders to kill him.

**4. David fleeing before Saul.**—David meeting with new successes against the Philistines, Saul employed fresh measures to take his life. David fled to Naioth, (*huts, or habitations,*) where he was with Samuel. The friendship formerly existing between him and Jonathan, Saul's son, renewed, and he then, in order to escape from Saul, fled in turns to Nob (near Jerusalem) to the court of Achish, king of Gath, and to the cave of Adullam, near Bethlehem. A band gathered about him, consisting of his brethren, his nephews Joab, Abishai, and Asahel, and four hundred men besides. He sent his father and mother across to Moab for protection, and established himself as an independent chieftain. Taking the advice of the prophet Gad, he went to the forest of Hareth, and then to Keilah, where he gained a victory over the Philistines. A plot being laid for his surrender to Saul, he removed to the wilderness of Ziph, between Carmel and Juttah. Saul learned of his movements and pursued him further. David fled to the wilderness of Maou, and then to the wilderness of Engedi, (*the spring of the wild goats,*) on the western shore of the Dead Sea, whither he was pursued by Saul with three thousand men. Saul was twice at his mercy, but David spared him.

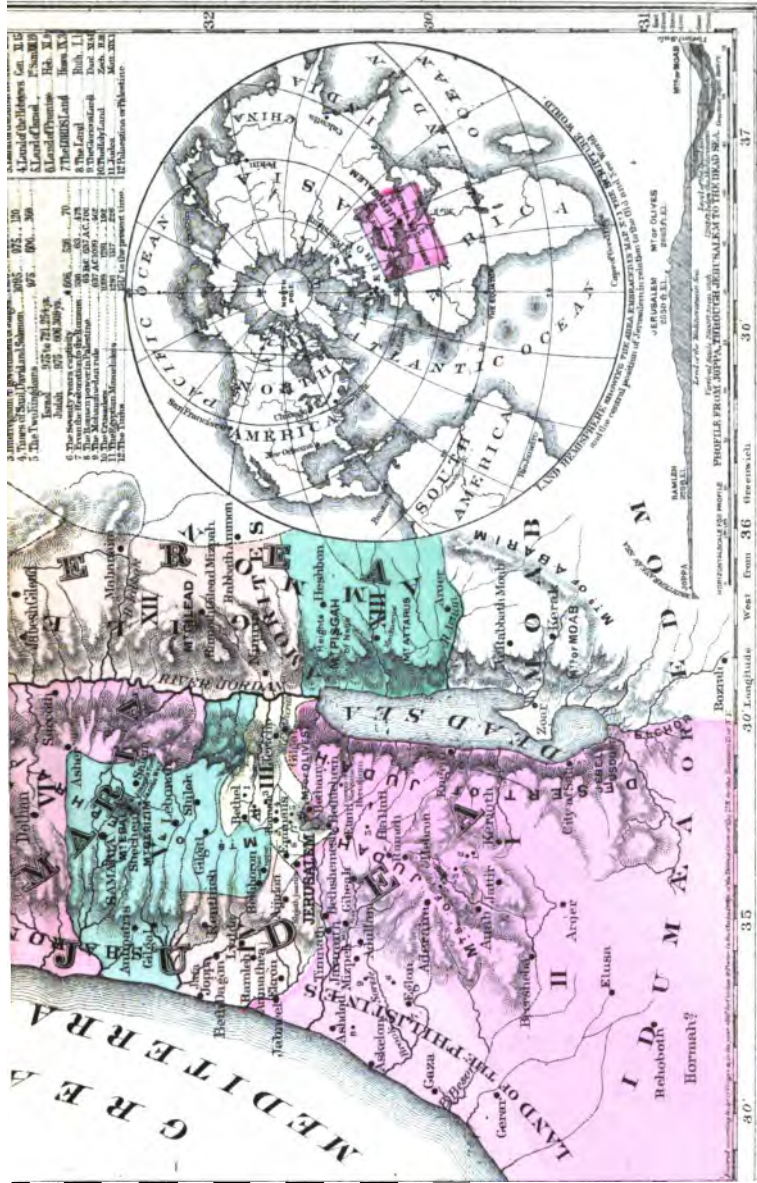
**5. Death of Samuel and Saul.**—Samuel died, B. C. 1060. David fled to Achish, who gave him the city of Ziklag for a dwelling-place. Thence he made an expedition against the Amalekites and other tribes, and acquired much spoil. He accompanied the Philistines in their attack on Saul at Gilboa; but, being distrusted by some of the Philistine chiefs, was dismissed. Saul and three sons slain on Mount Gilboa, and greatly lamented by David.

**6. David's Reign.**—B. C. 1056–1016. David, after the death of Saul, went to Hebron, where he was proclaimed king of Judah. Ishbosheth, son of Saul, proclaimed king of Israel by the remaining eleven tribes, through the advice and assistance of Abner, and civil war ensued. Abner forsook Ishbosheth and joined David; treacherously slain by Joab, in revenge for Abner's slaying Joab's brother Asahel. Ishbosheth was mur





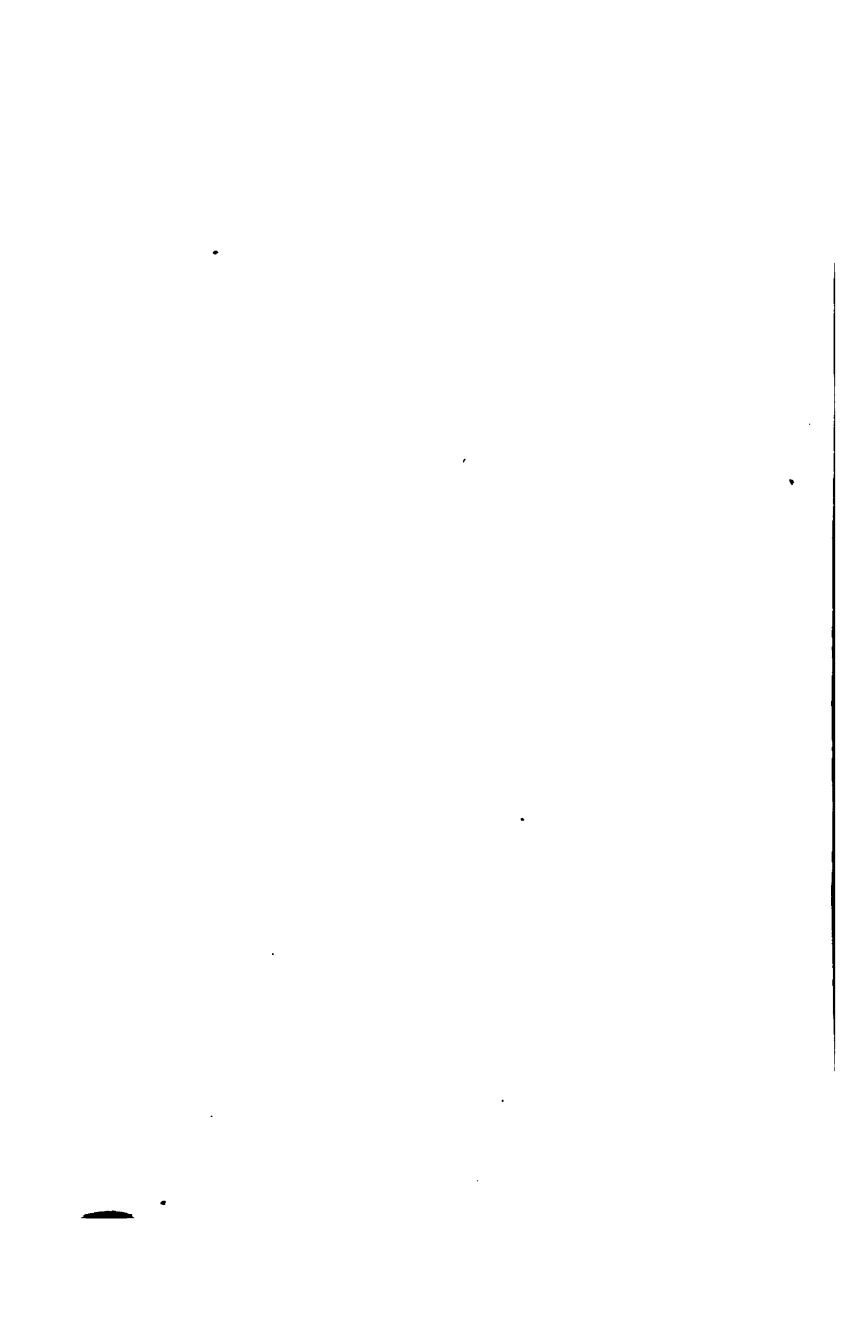




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dered by his two captains, Baanah and Rechab. The assassins punished by David, who was now proclaimed king over all Israel, B. C. 1046, at the age of thirty-seven years. Jerusalem captured by him, and made the capital of his kingdom. He brought the ark from Kirjath-jearim, and placed it in a new tabernacle on Mount Zion, near his own residence.

David now desired to build a temple for the worship of Jehovah, but was forbidden by God through the prophet Nathan, because he had shed much blood.

Early period of David's reign marked by great military successes: 1. Conquest of the Philistines and capture of the city of Gath; 2. Victories over the Moabites, Syrians of Damascus, Edomites, and Ammonites. He committed the double crime of adultery and murder, previous to which he had been uniformly successful over his enemies. The reduction of Rabbath was the last important conquest before his kingdom reached the climax of its magnitude.

David had fifteen sons, six born in Hebron and nine in Jerusalem, besides those by his concubines. The most noted were Amnon, Absalom, Adonijah, and Solomon. David's daughter Tamar dishonored by her half-brother Amnon, who was slain by Absalom. Absalom conspired against his father, but was defeated by David's forces in a dense forest near Mahanaim, and slain by Joab as he hung in a tree by his long hair.

Sheba, a Benjamite, revolted; pursued by Joab, and slain by his own followers at Abel, near the waters of Merom. A famine occurred, lasting three years. The Philistines, growing rebellious under their subjection, were defeated, and after four great battles their land was reconquered by David.

David, in opposition to God's will, took a census of his people, followed by a plague which destroyed seventy thousand persons. He made preparations for the building of the temple, which should be consummated by his son Solomon. Adonijah conspired against his father David, when the latter gave orders that Solomon should be formally anointed and proclaimed king. Adonijah submitted to Solomon. David in his final charge to his people exhorted them to fear God, and gave Solomon a plan for the temple, and such materials for its construction as he had collected. Death of David, B. C. 1016.

**7. Reign of Solomon.**—B. C. 1010-976. Solomon offered at Gibeon one thousand burnt offerings, and on the following night the Lord appeared to him and bade him ask what He should give him. Solomon asked for wisdom, which, with both wealth and honor, was granted him. Adonijah, who again exhibited treacherous designs, was put to death.

Vigorous measures employed for building the temple. Hiram, king of Tyre, furnished the timber, and Solomon paid him yearly therefor both wheat and oil. Solomon married the daughter of the King of Egypt.

Foundations of the temple laid on Mount Moriah, in the fourth year of Solomon's reign. Dedicated B. C. 1004. During the dedication God gave a visible sign of his favor by fire coming down from heaven and consuming the burnt offerings and sacrifices, and the glory of the Lord filling the house. The festival lasted seven days, and was followed by the Feast of Tabernacles, which continued fourteen days. The sacrifices consisted of twenty-two thousand oxen, and one hundred and twenty thousand sheep. The Ark was removed from David's Tabernacle, and deposited in the Holy of Holies. God, in a second vision to Solomon, assured him of His favor if he proved faithful, and warned him of certain retribution in case of sin.

Solomon built other structures and cities of great splendor, such as a palace for Pharaoh's daughter, one of his wives; fortifications of Baalath, Gezer, Beth-horon, Hazor, Megiddo; the city of Tadmor, afterward called Palmyra, and Tiphisah, or Thapsacus. He was visited by the Queen of Sheba, who had heard in her own country of his great wisdom.

Solomon was led into idolatry by his wives, whom he had taken from heathen nations, and he set up altars in Jerusalem to Baal Ashtaroth, Molech, and Chemosh. Enemies now appeared. First, Hadad the Edomite, and Rezon, the king of Damascus; then, Jeroboam, of the tribe of Ephraim. This last had been told by the prophet Ahijah that the kingdom would be divided, and that the Lord would make him king of Israel.

Solomon died, B. C. 975, at the age of fifty-eight years.

Solomon's dominion was more widely extended than that of any other Hebrew monarch. During his earlier years he was blessed with uninterrupted peace

under him the Jews first exhibited a genius for commerce, and the national wealth was largely increased. Only three of Solomon's writings are extant and belong to the Biblical Canon: Proverbs, Ecclesiastes, and The Song of Solomon. The book of Wisdom and Ecclesiasticus have been ascribed to him. Josephus says that Solomon wrote three thousand books of Proverbs. His works on nature are alleged by some to have been translated into the writings of Aristotle and Theophrastus; Eusebius says they were suppressed by Hezekiah.

CHAPTER VIII.

FROM THE DIVISION OF THE MONARCHY TO THE FINAL CAPTURE OF JERUSALEM.

B. C. 975-587.

1. Table of the Kings of Judah and Israel.

B. C.	JUDAH.	ISRAEL.	B. C.	JUDAH.	ISRAEL.
976	Rehoboam.	Jeroboam.	828		Jeroboam II.
959	Abijah, or Abijam.		808	Uzziah, or Azariah.	
956	Asa.		783		<i>Interregnum.</i>
955		Nadab.	771		Zechariah.
953		Baasha.	770		Shallum.
931		Elah.	770		Menahem.
930		Zimri.	759		Pekahiah.
930		Omri.	757		Pekah.
919		Ahab.	756	Jotham.	
915	Jehoshaphat.		741	Ahaz.	
898		Ahaziah.	788		<i>Interregnum</i>
895		Jehoram, or Joram.	730		Hoshea.
			726	Hezekiah.	
891	Jehoram, (in conjunction with his father.)		721		<i>The Ten Tribes carried into Captivity.</i>
889	Jehoram, (alone.)		697	Manasseh.	
884	Ahaziah.		642	Amon.	
883	Athaliah.	Jehu.	640	Josiah.	
877	Joash, or Jehoash.		609	Jehoahaz, or Shallum.	
			609	Jehoiakin.	
655		Jehoahaz.	598	Jehoiachin, Coniah, or Jeconiah.	
641		Jehoash, (in conjunction with his father.)	598	Zedekiah.	
		Jehoash, (alone.)	587	<i>Jerusalem finally taken.</i>	
639					
587	Azariah.				

Rehoboam, son and successor of Solomon, was forty-one years old on his accession to the throne, B. C. 975. The people demanded redress for their grievances, and, being refused, ten

tribes revolted and made Jeroboam king. Two tribes, Judah and Benjamin, remained faithful to Rehoboam, who became king of Judah. Judah still worshiped the true God at Jerusalem, but Jeroboam made two golden calves, probably after the Egyptian Apis, for Israel, one in Bethel and the other in Dan. The kingdom of Israel lasted two hundred and fifty-four years, (B. C. 975-721,) and that of Judah three hundred and eighty-seven years, B. C. 588. Israel had nineteen kings, and Judah twenty, counting Athaliah.

#### KINGS OF JUDAH AND ISRAEL IN CONNECTION.

**2. Hostility between the Two Kingdoms. Idolatry in Israel.**—Shechem rebuilt by Jeroboam, and made the capital of Israel. Constant hostilities prevailed between the rival kingdoms. Rehoboam fortified his kingdom. The true servants of God in Israel left the country, because of the growing idolatry, and went to Judah. Rehoboam and his subjects now fell into idolatry and other grievous sins. Jerusalem surrendered to Shishak, king of Egypt, at the head of a great army of Libyans, Nubians, and Ethiopians, and the temple and Solomon's palace were despoiled, B. C. 972.

**3. Abijah, Asa, and Kings of brief Reign; Ahab.**—Death of Rehoboam, B. C. 959, succeeded by his son Abijah, who made a desperate attempt to recover the ten tribes, and defeated the forces of Jeroboam in the mountain range of Ephraim with great loss. Abijah died after a reign of three years; succeeded by his son Asa, B. C. 956. Asa's reign distinguished by the removal of idols and a general religious reform, the fortification of frontier towns, the defeat of Zerah the Ethiopian at the head of a great army, a solemn covenant with God to put to death all who proved unfaithful to him, the hostility of Baasha, king of Israel, and—the one great sin of his life—a league with Benadad, king of Syria, against Baasha.

Jeroboam's successor was his son Nadab, a wicked prince, who was killed at the siege of Gibbethon by Baasha. Baasha had risen from the ranks; he usurped the throne, and destroyed the whole family of Nadab.

Baasha died, and was succeeded (B. C. 931) by his son Elah, who was barely on the throne before being assassinated by Zimri, one of his captains. Zimri's brief reign of seven days



was terminated by Omri, Elah's chief captain; he attacked Zimri at Tirzah. Zimri fired his palace and perished in the flames. Omri succeeded him, and lived the former part of his reign in Tirzah, and the latter part in Samaria, a city built by himself as a capital for his kingdom. Ahab, his son, succeeded him. These Israelitish kings were all gross idolaters. Ahab's wife was the cruel and wicked Jezebel.

**4. Jehoshaphat.**—Asa, after a long reign, succeeded by Jehoshaphat, his son. Jehoshaphat garrisoned his fenced cities, pulled down the heathen altars and groves, instructed the people in the law, defeated the Philistines and Arabians, who became tributary to him; united with Ahab in an unsuccessful war against the Syrians, and combined with Joram and the king of Edom in a victorious war against the Moabites.

**5. The Prophet Elijah.**—During Ahab's reign a great famine occurred, owing to a drought which lasted three years and a half. Elijah foretold to Ahab the famine, and then fled to the brook Cherith, where he was supported some time by ravens. He then went to Zarephath, where he lodged with a poor widow, and miraculously supplied her barrel with meal and her cruse with oil, and restored her child to life. Great triumph of the worship of Jehovah on Mount Carmel, in a contest between Elijah and the four hundred and fifty prophets of Baal. The prophets of Baal slain by the people at the command of Elijah. Abundant rain in answer to Elijah's prayer. The prophet then withdrew to Beersheba, and thence to Horeb, and anointed Elisha his successor as prophet.

**6. War with the Assyrians. The Prophet Elisha.**—Samaria besieged by Benhadad, king of Syria, B. C. 902. Ahab, king of Israel, successful over him. Israel again invaded, but the Syrians were defeated with great slaughter at Aphek. Ahab and Jehoshaphat in war with the Syrians six years later; Ahab killed, and succeeded by his son Ahaziah, who died B. C. 895. Elijah was translated to heaven in a chariot of fire, and Elisha took his place as prophet. Elisha healed an impure spring at Jericho by casting in salt; multiplied the widow's oil; restored to life the son of a wealthy Shunammite woman; rendered a pottage of poisonous gourds fit for food by pouring in meal; multiplied twenty barley loaves and some roasted corn for one hundred men; caused an iron ax to float on the

water; directed Naaman, the leprous captain of the Syrian army, to bathe seven times in the Jordan; Naaman healed thereby.

**7. Jehoram, Ahaziah, Athaliah, Joash, Monarchs of Judah.**—Jehoshaphat was succeeded by Jehoram, his wicked son, who began his reign by murdering all his brethren. His son, Ahaziah, was also a bad monarch, and an idolater. He was slain by the Israelitish usurper Jehu, and succeeded by Athaliah, his mother, who sought to destroy all the seed royal. Joash, however, Ahaziah's son, was preserved by the family of Jehoiada, the priest, who in time overcame all opposition, and placed the young prince on the throne. Joash served the true God during the life-time of this good priest, but afterward became an idolater. Zechariah, the prophet, son of Jehoiada, was stoned to death for reproving him.

**8. Ahaziah, Joram, Jehu, Jehoahaz, Jehoash, Kings of Israel.**—Ahaziah, king of Israel, was succeeded by his brother Joram, who was dangerously wounded in battle against Hazael, king of Syria. Jehu slew Joram, and succeeded him as king of Israel. Jehu died B. C. 855; his son and successor, Jehoahaz, was wicked, and fell under the power of Hazael, who compelled him to limit his army to fifty horsemen, ten chariots, and ten thousand infantry. His reign inglorious; followed by Jehoash, who, with his people, remained in idolatry. Jehoash three times victorious over the Syrians; defeated Amaziah, king of Judah, in battle; dismantled the northern wall of Jerusalem, and carried off the sacred treasures. Jehoash succeeded by Jeroboam II.

**9. The Prophet Jonah.**—Jonah was commissioned, B. C. 850, to go to Nineveh, the capital of the great empire of Assyria, and foretell its destruction. Shrinking from the task, he took ship for Tarshish; but a great storm arising, he was cast overboard. A whale swallowed him, and after three days cast him up on dry land. Again commanded to go to Nineveh, he no longer refused, and declared the destruction of that city in forty days. The people sincerely repenting, the city was spared more than another century.

**10. Amaziah, Uzziah, and other Kings.**—Joash slain by his servants; succeeded by his son Amaziah, a bad man. Amaziah slain, B. C. 808, and succeeded by his son Uzziah, who reigned fifty-two years, and was a wise, good, and successful king

Being elevated beyond measure by his successes, he one day entered the Holy Place in the temple to offer incense on the golden altar, and was stricken with leprosy. His son Jotham was appointed regent, and succeeded him on the throne. Jeroboam II., of Israel, son of the wicked Jehoash, reigned forty-one years; he died B. C. 783, after which there was an *interregnum* of eleven years. Zechariah, son of Jeroboam II., became king of Israel; he reigned six months, and was assassinated by Shal lum, who reigned but one month, and was deposed by Menahem. Menahem succeeded by his son Pekahiah, who was slain by Pekah. Isaiah began to prophesy. Jotham, king of Judah, succeeded by Ahaz, the most wicked of all the kings of Judah. Judah invaded by Pekah, in alliance with Rezin, king of Damascus, B. C. 742. The intended alliance of Ahaz with Assyria denounced by Isaiah, who predicted the ruin of Damascus and the ten tribes.

**11. Captivity of the Ten Tribes.**—Ahaz defeated by Pekah; one hundred and twenty thousand soldiers slain, and two hundred thousand women and children led into captivity. Ahaz, by giving the temple treasures, secured the aid of Tiglath-pileser, king of Assyria, who now slew the king of Syria, took possession of his dominions, ravaged the east Jordan country, and carried into captivity Reuben, Gad, and half Manasseh. Pekah, king of Israel, succeeded by his son Hoshea. Samaria besieged by Shalmaneser, successor of Tiglath-pileser. Sargon, who revolted against Shalmaneser, continued the siege, and Samaria was captured, B. C. 721. The ten tribes were carried into captivity, and Israel as an independent monarchy ceased to exist.

**KINGS OF JUDAH.**

B. C. 721-587.

**12. Hezekiah, Manasseh, Amon, Josiah, Jehoahaz.**—Hezekiah had succeeded Ahaz, B. C. 726. He was a good and just king, put away the idolatrous objects of his people; persuaded the people to renew their vows to God. Sennacherib, Sargon's successor, invaded the country, first, B. C. 713, and again, B. C. 710. The second time his army was miraculously destroyed. Hezekiah was dangerously ill, and his death was predicted by Isaiah. Hezekiah prayed for the prolongation of

his life, and fifteen years were added to it. Death of Hezekiah, B. C. 697; succeeded by his son Manasseh, who restored idolatry. Jerusalem invested by the captains of Esarhaddon; Manasseh taken captive to Babylon and thrown into prison. He was afterward restored to his throne, and was thenceforth a good ruler. Manasseh died B. C. 642, and was succeeded by his son Amon. Amon slain by his servants, and his son Josiah, who was only eight years old, succeeded him, and became one of the purest and wisest kings of Judah. In accordance with a prophecy uttered before King Jeroboam I., more than three hundred years previously, Josiah suppressed idolatry, renewed the covenant with God, and celebrated the Passover with imposing grandeur. He was defeated and slain in his attempt to resist the passage of Necho, king of Egypt, through his dominions on the way to obtain possession of Charchemish, which commanded the passage of the Euphrates. He was succeeded by his son Jehoahaz; the latter reigned but three months, and was succeeded by Jehoiakim. The seventy years' Captivity predicted by Jeremiah.

**13. Captures of Jerusalem.**—Jerusalem captured by Nebuchadnezzar, B. C. 606. Jehoiakim put in chains, but afterward restored to the throne; the temple rifled; Daniel, Hananiah, Mishael, and Azariah (the names of the latter three changed in Babylon to Shadrach, Meshach, and Abednego) taken to Babylon. Jehoiakim revolted against Nebuchadnezzar; died a violent death, B. C. 598; was succeeded by his son Jehoiachin, or Jeconiah, who reigned but three months. Jerusalem again taken by Nebuchadnezzar; he made Zedekiah, the youngest son of Josiah, king over the country. Zedekiah rebelled against Nebuchadnezzar, B. C. 593, and the latter besieged Jerusalem again. Jeremiah twice imprisoned in Jerusalem for prophesying the fall of the city.

Capture of Jerusalem, B. C. 587. Zedekiah was led captive to Babylon; Jeremiah liberated; the temple burned; the city nearly razed; the most of the people led off into captivity.

CHAPTER IX.

FROM THE FINAL CAPTURE OF JERUSALEM BY NEBUCHADNEZZAR  
TO THE CLOSE OF THE OLD TESTAMENT HISTORY.

B. C. 587-597.

**1. The Jewish Captives.**—Gedaliah made governor of Jerusalem, but slain by Ishmael. Nebuchadnezzar having commanded all his subjects to fall down and worship the golden image he had set up in the plain of Dura, three Jewish youths who had been carried captive to Babylon—Shadrach, Meshach, and Abednego—refused, and were cast into a fiery furnace. By divine aid they escaped unharmed. Daniel, a fellow Jewish captive, rose to a very high position because of his interpretation of Nebuchadnezzar's dream, and became the means of the promotion of his three friends. A second dream of Nebuchadnezzar was interpreted by Daniel, when the king's fall and insanity were foretold. Nebuchadnezzar, after a period of insanity, restored to reason and his kingdom; died B. C. 561, and succeeded by Evil-merodach, who released Jehoiachin, the last of the royal line of Solomon who was accorded kingly honors.

**2. Destruction of Babylon. Daniel.**—Belshazzar, king of Babylon, B. C. 538, made a great feast, and in the midst of the revelries mysterious words were written on the wall. These were interpreted by Daniel as predicting the fall of the kingdom and its possession by the Medes and Persians; and on the same night the city was captured by Cyrus and Belshazzar slain.

*Cyrus intrusted the city to a viceroy, Darius the Mede, whom he made king. Darius is supposed by some to be Cyaxares, the uncle of Cyrus; by others he is thought to be Astyages, grandfather of Cyrus.*

Daniel cast into a den of lions, because he continued to pray to God, contrary to a decree which some of the nobility, Daniel's enemies, had induced Darius the king to pass. Daniel miraculously preserved, but his enemies and their families, who were afterward cast in, were devoured by the lions.

**3. The Return from Captivity.**—A decree was now issued (B. C. 536) by Cyrus for the return of the Jews to their country, the restoration of the sacred vessels, and the rebuilding of the

temple. The captivity had lasted seventy years. Few, comparatively, availed themselves of the permission to return. Zerubbabel, grandson of Jehoiachin, led back to Jerusalem forty two thousand three hundred and sixty Jews, attended by seven thousand three hundred and thirty-seven servants.

**4. Opposition of the Samaritans. Decree of Ahasuerus.**—In the second year after the return, the foundations of the new temple were laid; an altar, however, had been set up in the first year. The Samaritans, being refused to share in the erection of the new temple, retarded its erection. It was continued and completed in harmony with a decree of Darius, the Persian king; dedicated B. C. 515. The Jews had peace during the rest of the reign of Darius; but Ahasuerus, the Xerxes of profane history, issued, at the instance of Haman, a decree for the destruction of all the Jewish exiles throughout the Persian dominions. Haman fell a victim to his own plot, being hung on the gallows he had prepared for Mordecai, the guardian of Esther, the Jewish maiden whom Ahasuerus had married in place of the divorced queen, Vashti.

**5. Another Return. Ezra.**—In the sixth year of the reign of Alexander Longimanus, B. C. 458, a new band of exiles set out for Jerusalem under Ezra, who, on arriving at Jerusalem, induced the people to put away the strange wives they had taken. In B. C. 444 Nehemiah was commissioned to rebuild the walls of Jerusalem, and in fifty-two days the city was inclosed with new walls and the ancient towers. The law was read by Ezra, and the city dedicated. Ezra, after effecting various important reforms, returned to Persia, B. C. 432, but went back to Jerusalem after an absence of about nine years, and reformed the old abuses which had taken fresh root during his absence.

**6. The Prophets.**—There were sixteen prophets, whose writings are preserved in the Canon. They were distinguished by important characteristics, and were a great power in their several periods of time. They were the national poets of the chosen people, the annalists and historians of their country, the out-spoken patriots, the reformers of morals and pure religion, the preachers of righteousness and exponents of the law, and, most of all, the revealers of God's grand design of effecting our redemption through Jesus Christ. The sixteen prophets may be divided

into four groups:—*Prophets of the Northern Kingdom*: Hosea, Amos, Jonah:—*Prophets of the Southern Kingdom*: Joel, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah. *Prophets of the Captivity*: Ezekiel and Daniel. *Prophets of the Return*: Haggai, Zechariah, Malachi. The four major prophets were, Isaiah, Jeremiah, Ezekiel, and Daniel; the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

### 7. The Prophets in their supposed Chronological Order.

#### WHOLE PERIOD COVERED BY THE PROPHECIES.

Prophets.	B. C.	Kings of Judah.	Kings of Israel.
1. Jonah.	840-784		Joash, Jeroboam II.
2. Joel.	810-795	Uzziah.	Jeroboam II.
3. Amos.	810-785	Uzziah.	
4. Hosea.	800-725	Uzziah, Jotham, Ahaz.	Jeroboam II., Hoshea.
5. Isaiah.	765-698	Uzziah, Jotham, Ahaz, Hezekiah, perhaps Manassah.	
6. Micah.	758-699	Jotham, Ahaz, Hezekiah.	Pekah, Hoshea.
7. Nahum.	720-698	Probably toward close of Hezekiah's reign.	
8. Zephaniah.	640-609	Josiah.	
9. Jeremiah.	628-585	Josiah—the Captivity.	
10. Habakkuk.	612-598	Probably in the reigns of Jehoahaz or Jehoiakim.	
11. Daniel.	606-584	During the whole Captivity.	
12. Ezekiel.	595-574	Zedekiah—Captivity.	
13. Obadiah.	588-588	Between the destruction of Jerusalem by Nebuchadnezzar and the conquest of Edom.	
14. Haggai.	520-518	After the Return.	
15. Zechariah.	520-510	“ “	
16. Malachi.	420-397	“ “	

## CHAPTER X.

### INTERVAL BETWEEN THE CLOSE OF THE OLD TESTAMENT HISTORY AND THE COMMENCEMENT OF THE NEW.

B. C. 397-6.

1. *Division of the Time.*—The interval between the close of the Old Testament history and the beginning of the New, the latter being a little overlapped, falls into four periods: Con-

tinuance of the Persian dominion until B. C. 331; Greek Empire in Asia, B. C. 331-167; Independence of Judea under the Asmonean princes, B. C. 167-63; Rule of the Herodian House from B. C. 40 to the destruction of Jerusalem, A. D. 70. The relations of Judea to Rome are embraced in the last two periods.

There is a tradition that Alexander the Great, after destroying Tyre, visited Jerusalem peaceably, B. C. 332. Ptolemy Soter, (son of Lagus,) of Egypt, besieged and took Jerusalem, and, according to Aristæus, carried off one hundred thousand Jewish and Samaritan captives to Alexandria.

**2. War between Syria and Egypt.**—Ptolemy IV. Philopator, became king of Egypt, B. C. 222, and Antiochus III., the Great, king of Syria, made war on him for the possession of the provinces of Phœnicia, Cœle-Syria, and Palestine, but was defeated at the battle of Raphia, near Gaza, B. C. 217. Emboldened by his victory, Ptolemy went to Jerusalem, and, not content with simply offering sacrifices, he entered the Holy of Holies, but was driven out, it is said, by a supernatural terror. He gave vent to his resentment by a persecution of the Jews at Alexandria, the consequence of which was the alienation of the Jews of both Palestine and Egypt.

**3. Revolt of Judea and Persecution of the Jews.**—Antiochus IV. Epiphanes, who reigned in Syria B. C. 175-164. (called *Epimanes*, *madman*,) conducted four successful campaigns against Egypt. Once, when in Egypt, the report reached him that Judea had revolted, and he hastened up to Jerusalem in great rage and slew forty thousand of the inhabitants, and sold an equal number into slavery. He profaned the sanctities of the temple, and carried off eighteen hundred talents' worth of sacred vessels and other treasures. Two years later, B. C. 167, he began one of the most cruel persecutions of the Jews recorded in the history of any people.

**4. Rise of the Maccabeans.**—Mattathias, an aged Jewish priest, set Antiochus at defiance, and headed a revolt against the Syrian domination and the heathen worship, long before introduced into Palestine. Mattathias died in the midst of his expedition, B. C. 166, and was succeeded as military leader by his third son, Judas, surnamed Maccabeus, (the *Hammerer*,) with Simon Thassi, his second son, as counselor to his brother. Judas aimed not only at political independence, but perfect



religious freedom. After great successes over the Syrians he gained possession of Jerusalem, restored the temple, and instituted the Feast of Dedication, B. C. 166.

**5. Career of Judas Maccabeus.**—Antiochus died in a raving frenzy when he heard of the successful revolt of the Jews.

Judas Maccabeus defeated the surrounding nations, who had confederated for his destruction, carried on a border war, and unsuccessfully attempted to reduce Acra. Judea invaded by Lysias and Antiochus Eupator. Peace between Judas and Syria. Judas appointed governor of Judea, under the king of Syria. Demetrius Soter, successor of Antiochus Eupator, sent an army against Judea; Judas formed an alliance with Rome; slain in battle, B. C. 161. Jonathan, brother of Judas, chosen his successor.

**6. Simon, John Hyrcanus, Aristobulus, Alexander Jannæus.**—Jonathan murdered at Bascama, B. C. 161. The high priesthood and civil government settled on Simon, his brother, and his heirs. Simon completed the fortifications of Jerusalem, reduced Acra, and was recognized at Rome as High Priest and Prince of Judea.

Simon murdered, B. C. 135, and succeeded by his son, John Hyrcanus. Aristobulus I. succeeded Hyrcanus, and by cruelties to his family obtained sole control and assumed to be king, the first claim of the kind since the Captivity.

Alexander Jannæus, the eldest of the three brothers of Aristobulus, became his successor. He had petty wars with the neighboring nations, and, after a great reverse, achieved an important success, and died while besieging Ragaba, east of the Jordan. Succeeded by his wife Alexandra, who made her son Hyrcanus high priest.

Alexandra died B. C. 70, and was succeeded in the throne by Hyrcanus II. He reigned but three months, when he was dethroned by his brother Aristobulus II.

**7. Reduction of Syria to a Roman Province.**—Roman interference; Pompey arbitrated between Hyrcanus II. and Aristobulus; captured Jerusalem, and restored Hyrcanus II. to the Jewish throne. The restoration purely nominal; Syria reduced by Pompey to a mere Roman province. The government changed by Gabinius to an aristocracy. The temple plundered by Crassus. Jerusalem taken by Pompey, and Judea made

tributary to Rome. Antipater appointed Procurator of Judæa by Julius Cæsar. Antipater's son Herod made governor of Galilee, and Phasaël, Herod's elder brother, governor of Jerusalem.

Antipater poisoned by Malichus. The Parthians, under their king's son, Pacorus, captured Jerusalem, and made Antigonus king. Herod escaped to Rome, B. C. 40, and obtained the kingdom of Judæa from the Triumvirate. Antigonus executed at Antioch; thus terminating the Maccabean dynasty. Jerusalem taken by Herod the Great, B. C. 37. He began to rebuild and enlarge the temple, B. C. 17.

**8. The Apocryphal Books**, fourteen in number: 1 Esdras, or Ezra; 2 Esdras; Tobit; Judith; Rest of the Chapters of the Book of Esther; Wisdom of Solomon; Ecclesiasticus, or Wisdom of Jesus the Son of Sirach; Book of Baruch; Song of the Three Holy Children; History of Susanna; Bel and the Dragon; Prayer of Manassch, king of Judah; 1 Maccabees; 2 Maccabees.

**9. Jewish Sects.**—1. The Pharisees originated about B. C. 135, and were so called from the Hebrew word *pharash*, to separate. They held that Moses received on Mount Sinai an oral law—intended to complete and explain the written law—which was transmitted by him to posterity. They ascribed all things to fate or providence; yet not so fully as to take away free-will from man, for fate does not co-operate in every action. They also believed in the existence of spirits and angels, the resurrection of the dead, and that God stood engaged to bless the Jews, to make them all partakers of the Messiah's terrestrial kingdom, to justify them, and make them eternally happy. 2. The Sadducees appear first in history about B. C. 250. They denied the oral law of the Pharisees, and held that the written law alone was of value; they also denied the resurrection of the dead, and the existence of saints and angels. According to some early Christian writers, they rejected all the sacred Scriptures except the Pentateuch. 3. The Essenes originated about B. C. 110, and represented a tendency rather than an organization. They were absolute predestinarians; observed the seventh day with peculiar strictness; revered the Scriptures highly, but expounded them allegorically; sent gifts to the temple, but offered no sacrifices; abstained from wine; held celibacy in high esteem, and led an austere and retired life.

## CHAPTER XI.

## GEOGRAPHY OF PALESTINE.

**1. General Character of the Country.**—The average length of Palestine is about one hundred and sixty miles, and the width about sixty miles. Though one of the smallest countries occupying an important place in history, it presents an astonishing variety of physical features. If we include in it what was embraced in the kingdom during David's reign, we have a country extending eastward from the eastern Mediterranean coast to the great desert which lay between the East-Jordanic region and the valley of the Tigris and Euphrates, and from the chief peaks of the Lebanon Mountains in the north to the borders of the Desert of Paran on the south. Within this territory we find high mountains, broad and beautiful valleys, cities and towns, lakes, the Jordan, and brooks which in spring-time almost assume the dimensions of rivers. Some portions of the country are well-watered and fertile, and, in the prosperous days of the kingdom, were capable of supporting a vast population. Other portions, particularly the southern and south-eastern, are rocky and sterile. The variety of climate and natural products is remarkable. While Hermon and Lebanon are crowned with their snowy caps, tropical fruits grow in luxuriance even as far north as the Valley of Shechem. The palm, pomegranate, almond, grape, tamarisk, orange, lemon, olive, fig, apricot, and other fruits of the tropics, grow abundantly in certain districts. The same variety may be seen in the birds and flowers of the country.

**2. The Mountains.**—The two great ranges of mountains in the north are the Lebanon and the Anti-Lebanon. All the mountains of Palestine are contractions or offshoots from these ranges. The Lebanon runs north and south along the Mediterranean coast. Just east of this range is the broad and fertile valley of Coele-Syria, the "hollow of Inclosed Syria." Then come, still further eastward, the high Anti-Lebanon mountains. This latter range spreads out into the lesser elevations of the province of Galilee. An abrupt termination is made by the Plain of Esdraelon, which extends from the

Mediterranean coast nearly to the Sea of Galilee. Then, coming south, the mountains again appear in the beautiful hill-country of Samaria, and do not entirely disappear in their southward spread until south of Hebron. All Judea is hilly, and much of it destitute even of vegetation. The average height of the country south of the Plain of Esdraelon is 2,500 feet above the sea level.

Mount Hermon is the highest peak of the Anti-Lebanon range. It is covered with perpetual snow, and can be seen from nearly every portion of the country. Its modern name is Jebel Sheikh, (the prince mountain.) Mount Carmel is the place where the Hebron range abruptly touches the Mediterranean. Little Hermon, Gilboa, and Jezreel are important peaks within the northern range of the Samaritan hill-country. The East Jordanic chain consists of the mountains of Ajlun, Gilead, and Moab. The principal peaks of the Moabite mountain range are Nebo, Attarus, and Shihan. Nebo is 4,600 feet high. This range of mountains extends southward to Mount Hor, and skirts the eastern shore of the Gulf of Akabah, opposite the Sinaitic group.

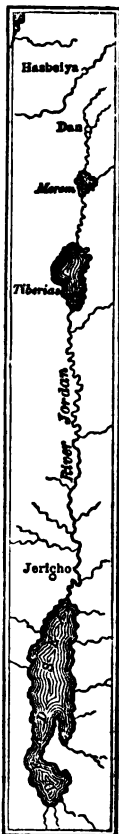
We give Van de Velde's (*Memoir of Map*) statement of elevations for the principal peaks and cities:—

	FEET.
Kedesh-Naphtali, twelve miles south of the Litány.....	1854
Jebel Jermuk, the highest point in Western Palestine....	4000
Safed.....	2775
Jebel Kaukab, near Oana of Galilee.....	1736
Turán, on the plain of Sefürieh.....	872
Kurn Hattin, the traditional scene of "the Sermon on the Mount"....	1096
Mount Tabor.....	1865
Nazareth, situated in a valley.....	1237
Plain of Esdraelon, nearly due south of Nazareth.....	852
Jebel ed-Duhý (Little Hermon).....	1599
Mount Gilboa, highest point.....	2200
Mount Carmel, highest point.....	1800
Jebel Haskin, the highest point between Gilboa and Ebal.....	2000
Upland plain of Sanúr.....	1880
Mount Ebal.....	2700
Mount Gerizim.....	2650
Plain of Mukhna at the base of Gerizim.....	1595
Top of the ridge south of the plain of Mukhna.....	2037
The ridge of Sinjil, near Shiloh.....	3108
Bethel.....	2401
Neby Samwíl. (This appears to be too low).....	2649
Jerusalem, highest point of the city.....	2636
Mount of Olives.....	2665
Bethlehem.....	2704
Pools of Solomon (in a valley).....	2518
Ruins of Ramah, three miles north of Hebron.....	2300
Hebron (in a valley, with higher ridges round it).....	3029
Carmel, eight miles south of Hebron.....	2238
Ed-Dhoheriyeh, fifteen miles south-west of Hebron.....	2174
Beer-sheba.....	1100

**3. The Three Lakes.**—There are three lakes in Palestine: 1. *Merom*. This is a small body of water, in the extreme north-east. It is triangular in shape, and about three miles in average width. Its shores are marshy, and the water is shallow throughout. This is the meeting-place of all the sources of the Jordan. The modern name of Merom is Huleh. 2. *Tiberias*. Often called the Sea of Galilee. It is fourteen miles long, and about seven wide. Its eastern shore is precipitous and rocky, while the western and northern consist of gentle slopes, and were the sites of the large towns of Bethsaida, Chorazin, Capernaum, Magdala, and Tiberias. 3. *The Dead Sea*. Called also Lake Asphaltum. Its length is forty-six miles, and its width ten miles. The Jordan flows into it, but the lake has no outlet. It lies in a deep basin between the East Jordanic range and the mountains of Judea, and is 1,300 feet below the level of the sea. This lake is the remains of an old inland sea of much larger dimensions. The popular notion that the Dead Sea is the site of the destroyed cities of Sodom and Gomorrah is an error. Those cities were situated between Jericho and the northern end of the lake.

**4. The River Jordan.**—The Jordan has its sources in the abundant springs that flow out of the Anti-Lebanon mountains. These unite first in Lake Merom, then form into a river, and flow into the Sea of Galilee; then form again a river, which passes down a narrow valley, and flows finally into the Dead Sea. The Jordan has a great descent, and its course is very winding. The two halting-places, Merom and Galilee, only give it an impulse for its final descent into the third, the Dead Sea, from which it never departs.

Its total fall is 3,000 feet. Its width varies from 80 to 150 feet; and its depth from 5 to 12 feet. The Jordan appears at a very early period in Scripture history, and it occupies an important place in the life of the chosen people down to the



time of Christ. In illustration of the relation of the Jordan to the whole biblical period, consult Gen. xiii, 10; xix; xxxii, 10; Joshua iii, iv, v; Psa. cxiv, 8; Judges viii, 4; x, 9; 2 Sam. ii, 29; xvii, 22; xix, 15, 31; 1 Chron. xix, 7; 2 Sam. xvii, 24; 2 Kings ii, 6-8, 14; vi, 2-7; Matt. iii, 5, 6; Mark i, 5; John i, 28; Luke iii, 21, 22.

**5: The Plains.**—There are several very fruitful plains, which owe their fertility to their receiving the deposits from the mountain regions. The Plain of Esdraelon is the chief. It extends from Carmel to the Jordan. The Plains of Phœnicia, Acre, and Sharon occupy the central seaboard region. The Plain of Genessaret extends westward from the north end of the Sea of Galilee. It was so fertile in the time of Josephus (A. D. 37) as to elicit from him the following testimony:—

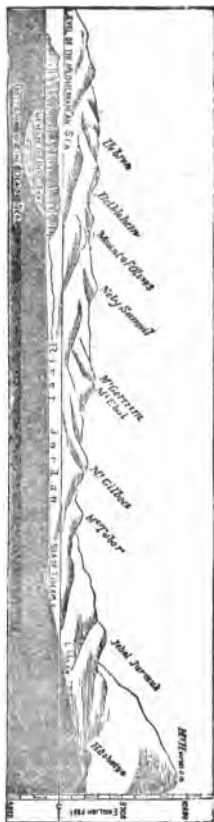
The soil is so fruitful that all sorts of trees can grow on it, and the inhabitants accordingly plant all sorts of trees there, for the temper of the air is so well mixed that it agrees very well with their several varieties. Walnuts, which require the coldest air, particularly flourish there in vast plenty; there are palm-trees also, which grow but in hot air; fig-trees also, and olives grow near them, which yet require an air that is more temperate. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another to agree together. . . . It supplies . . . grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe together, through the whole year.—*Bell. Jud.*, iii, x, 8.

**6. The Brooks.**—The brooks of Palestine are generally wild torrents in the rainy season, and almost or entirely dry in the dry season. The *Kishon* has its source in the mountains of Galilee, flows through the plain of Esdraelon, and empties at the base of Carmel into the Mediterranean. The *Kanah* rises in the mountains of Samaria, and empties into the Mediterranean south of Cesaræa. The brook *Serek* rises in Judæa, and empties into the sea near Ashdod. The *Eshcol* rises in southern Judæa, and empties into the sea near Ascalon. *Cherith* rises near the ancient Shiloh, and flows into the Jordan. *Kidron* rises near the ancient Gibeon, flows past Jerusalem on the east through the Valley of Jehoshaphat, and empties itself into the Dead Sea. The brook *Jabbok* rises in the East Jordan range of Gilead, and falls into the Jordan about midway between Galilee and the Dead Sea.

Dean Stanley thus sums up the position and relations of Palestine: *because a country furnished at once the natural theater of a history and a literature which were destined to spread into nations accustomed to the most various climates and imagery. There must, of course, under any circumstances, be much in the history of any nation, eastern or western, northern or southern, which to other*

quarters of the world will be more or less unintelligible. Still, it is easy to conceive that whatever difficulty is presented to European or American minds by the sacred writings might have been greatly aggravated had the Bible come into existence in a country more limited in its outward imagery than is the case with Palestine. If the Valley of the Nile or the Arabian Desert had witnessed the whole of the sacred history, we cannot but feel how widely it would have been separated from the ordinary thoughts of a European: how small a portion of our feelings and imaginations would have been represented by it. The truths might have been the same, but the forms in which they were clothed would have affected only a few here and there, leaving the great mass untouched. But as it is, we have the life of a Bedouin tribe, of an agricultural people, of seafaring cities, the extremes of barbarism and of civilization, the aspects of plain and of mountain, of a tropical of an eastern, and almost of a northern climate. In Egypt there is a continual contact of desert and cultivated land; in Greece there is a constant intermixture of the views of sea and land; in the ascent and descent of the great mountains of South America there is an interchange of the torrid and the arctic zones; in England there is an alternation of wild hills and valleys with rich fields and plains. But in Palestine all these are combined. The patriarchs could here gradually exchange the nomadic life, first for the pastoral, and then for the agricultural; passing insensibly from one to the other, as the desert melts imperceptibly into the hills of Palestine. Ishmael and Esau could again wander back into the sandy waste which lay at their very doors. The scapegoat could still be sent from the temple courts into the uninhabited wilderness. John, and a greater than John, could return in a day's journey from the busiest haunts of men into the solitudes beyond the Jordan. The various tribes could find their several occupations of shepherds, of warriors, of traffickers, according as they were settled in the margin of the desert, in the mountain fastnesses, or on the shores of the Mediterranean. The sacred poetry, which was to be the delight and the support of the human soul in all regions of the world, embraced within its range the natural features of almost every country.—*Sinai and Palestine*, p. 126.

PROFILE SECTION OF PALESTINE, FROM SOUTH TO NORTH.



# THE NEW TESTAMENT.

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## CHAPTER I.

FROM THE BEGINNING OF THE NEW TESTAMENT PERIOD TO  
THE ASCENSION OF CHRIST.

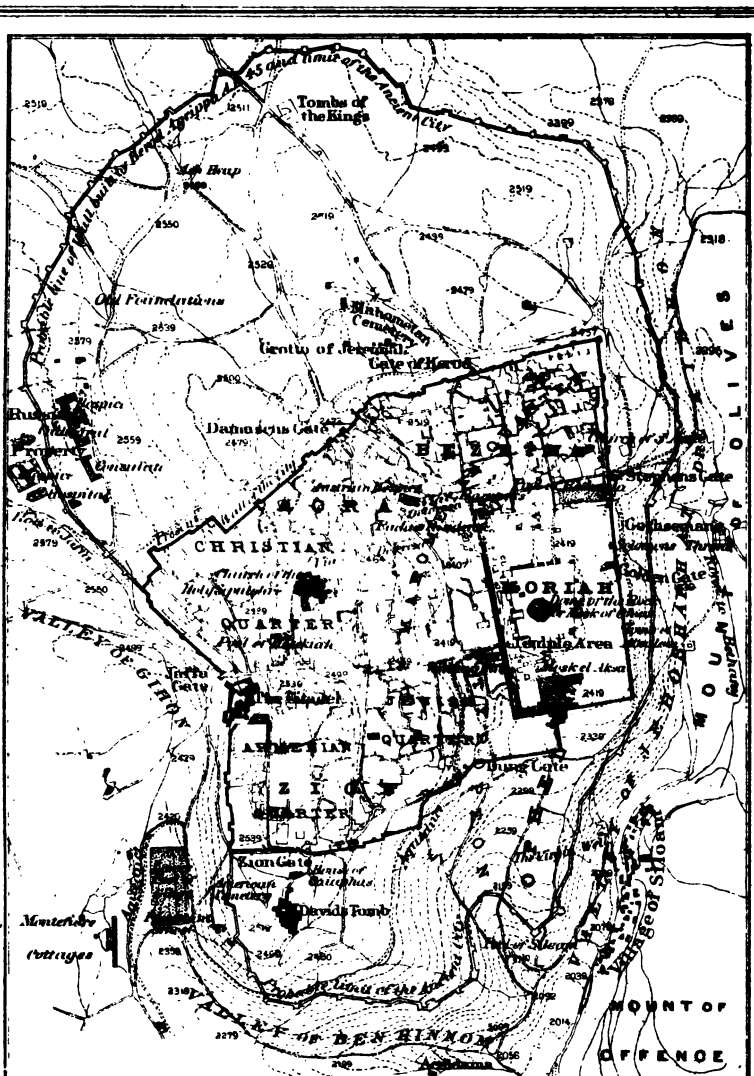
B. C. 6-A. D. 80.

[The Christian era begins, in reality, four years too late, but was erroneously so established in the Sixth Century. The birth of Christ took place, not A. D. 1, but B. C. 4.]

**1. Birth of John the Baptist and Jesus.**—Announcement to Zacharias, by the angel Gabriel, of the birth of John the Baptist. Six months later the same angel foretold to the Virgin Mary at Nazareth the birth of Jesus Christ. Birth of John the Baptist; circumcision eight days thereafter. Universal peace in the Roman Empire. Joseph and Mary set out for Bethlehem, the home of their forefathers, to be taxed according to law. Birth of Jesus at Bethlehem. A company of shepherds, while watching their flocks by night, were astonished by the appearance of a multitude of angels, one of whom announced the nativity of the Saviour. Directed by the angels, the shepherds proceeded to Bethlehem, and saw the child Jesus. He was circumcised on the eighth day, and on the fortieth was presented in the temple. The aged Simeon and the prophetess Anna prophesied concerning Christ. Wise men from the East having been guided by a star to Jerusalem, and afterward to Bethlehem, to worship Jesus, the jealousy of Herod was aroused for his dynasty, and he ordered all the male children in Bethlehem two years old and under to be slain. But Joseph, who was divinely warned of the danger in a dream, took Jesus and Mary, and fled to Egypt, and remained there until the death of Herod, B. C. 3, when he returned to Palestine and dwelt at Nazareth.

Jesus, arriving at the age of twelve years, went with his parents to Jerusalem to attend the Passover, A. D. 8. He astonished the doctors in the temple by his wisdom.





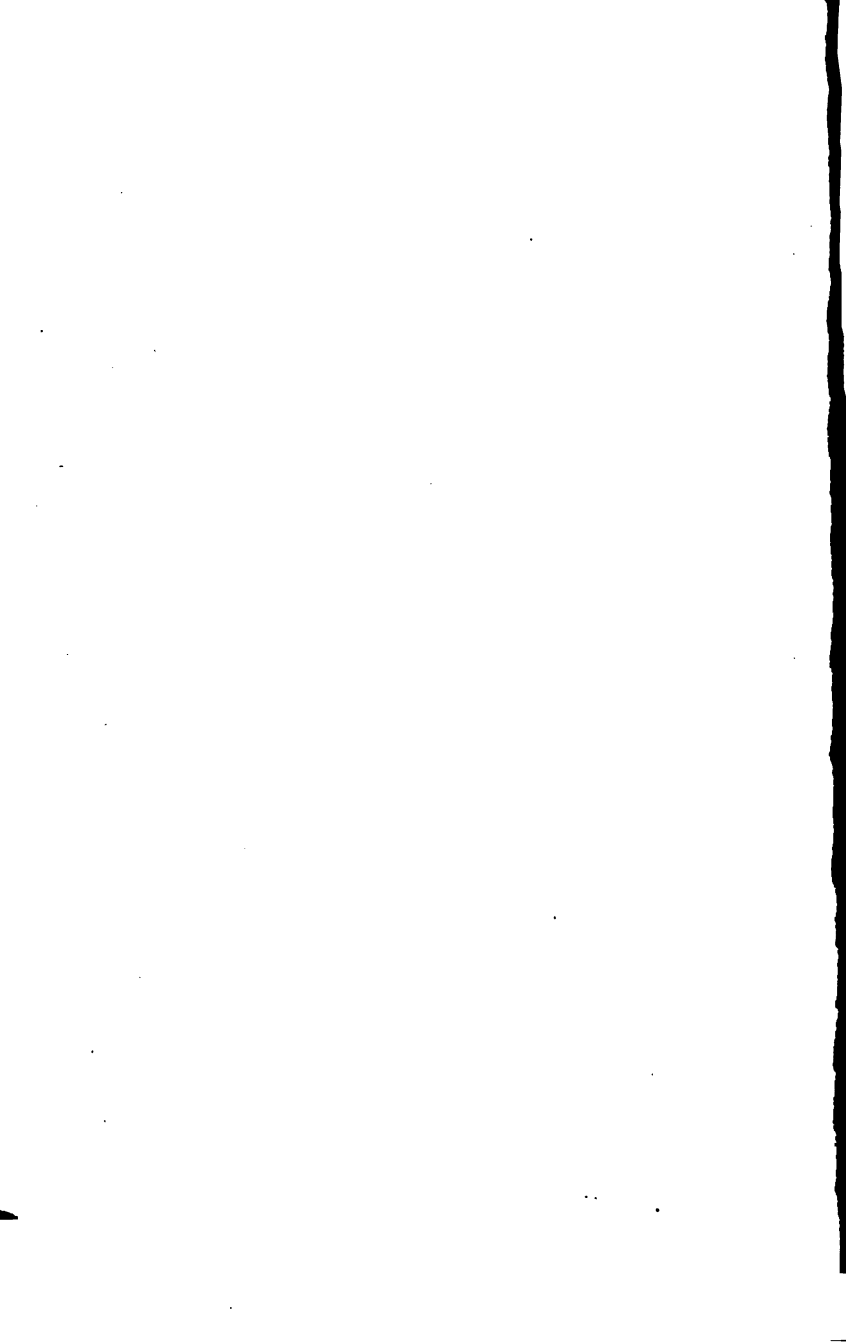
**MODERN  
JERUSALEM**  
HUNT & EATON  
NEW YORK.

HILL OF EVIL COUNSEL

*This Map is retitled from the Official Map of the British Ordnance Survey the heavy dotted lines indicate elevations of 100 feet each and the intermediate lines ..... contours of 20 feet each. The figures indicate elevations in feet above the Mediterranean Sea.*

G.W. & C.B. BOLTON & CO. NEW YORK





**2. Ministry of John the Baptist. First Year of Christ's Ministry.** A. D. 27.—(1.) Beginning of John the Baptist's public ministry and baptizing, A. D. 26. Multitudes were attracted to him; he preached repentance and the nearness of the kingdom of heaven. Jesus was baptized by John; he was afterward tempted by the devil in the wilderness, where he remained forty days without food. Andrew, his brother Simon Peter, John, Philip, and Nathanael acknowledged him, and became his disciples.

(1.) First miracle (changing of water into wine) performed by Jesus at Cana in Galilee, at a marriage-feast. Accompanied by his mother, brethren, and five disciples, he went to Capernaum, on the shore of the Sea of Tiberias.

(2.) Celebration of the *First Passover* of his public ministry at Jerusalem. Indignant at the sacrilege done to the temple, Jesus cast out the money-changers and dove-sellers from the sacred precincts. He performed many miracles, and multitudes were attracted to his ministry. His interview with Nicodemus took place at this time.

(3.) Departure of Jesus and his disciples to the north eastern parts of Judea. His disciples baptized many people. John the Baptist announced the speedy close of his own career, and the rise and power of Christ's. Imprisonment of John the Baptist, probably in the castle of Machærus, on the eastern shore of the Dead Sea.

(4.) Jesus departed for Galilee; conversation with the Samaritan woman at Jacob's well. After a brief stay at Sychar, he passed into Galilee. His fame had preceded him here, but so great was the hostility of the people to him that they attempted to kill him by casting him down a high hill.

(5.) Christ now went to Cana. While here he healed a nobleman's son, who was lying sick at Capernaum; the father and the family believed on Christ. Having been rejected in his own home, he now proceeded to Capernaum, where he began his public preaching. Here was a dense and mixed population, and while it witnessed some of Christ's most remarkable miracles, it also furnished five members of the apostolic group.

(6.) Final call of Peter, Andrew, James, and John; healing of the demoniac; of Peter's mother-in-law; other miracles the

same evening. Departure from Capernaum the following morning; the first Galilean circuit.

A. D. 28.—A leper healed in Galilee; return of Christ to Capernaum; healing of a paralytic in presence of the Pharisees and doctors; call of Matthew; various miracles. End of first year of Christ's ministry.

**3. Second Year of our Lord's Ministry.** A. D. 28.—

(1.) Departure of Jesus for Jerusalem to his *Second Passover*. Healing of the cripple at Bethesda on the Sabbath day, and defense of his act against the censure of the Jews. First great discourse, a vindication of his divine authority.

(2.) Formal choice of the twelve apostles: Simon, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Judas surnamed Thaddeus, Simon Zelotes, Judas Iscariot. Delivery of the Sermon on the Mount. Return of Jesus to Capernaum. Healing of the centurion's servant, and raising of the son of the widow of Nain.

(3.) John the Baptist sent a message of inquiry to Jesus; Jesus replied, and testified finally to John. The cities around the Sea of Galilee upbraided for their unbelief. A sinful woman anointed his feet while he was eating in a Pharisee's house; her sins forgiven.

(4.) Second journey of Jesus through Galilee, and return to Capernaum. His cure of a deaf and dumb demoniac aroused the anger of the Pharisees, who declared that Christ derived his authority from Beelzebub. He delivered parables to the multitude: the sower; the wheat and tares; the seed growing secretly; the grain of mustard-seed; the leaven; the hid treasure; merchant and pearl; the draw-net. He calmed the great tempest on the Sea of Galilee; healed the Gadarene demoniac.

(5.) Return of Jesus to Capernaum; healed the woman with an issue of blood; restored the daughter of Jairus; restored the blind man to sight; cured a dumb demoniac. Visited Nazareth, and was again rejected. Third circuit through Galilee.

(6.) A. D. 29. The apostles sent forth. Herod (the Tetrarch) beheaded John the Baptist through the plan of Herodias; but when he heard of the fame of Jesus, he believed John had risen from the dead. Consternation among the Jews because of the death of John the Baptist; Herod's conscience troubled him.

(7.) **Miracle of feeding five thousand with five loaves and two fishes**; its effect upon the Galileans was to lead them to wish to make Jesus king. Jesus walked upon the water; saved Peter from sinking. Many followers deserted Jesus; watched by emissaries from Jerusalem. End of the second year of the ministry of Jesus.

**4. Last Year of Christ's Ministry.** A. D. 29.—(1) Withdrawal from Capernaum, and departure for Phœnicia and Decapolis. Healing of the Syro-Phœnician woman; of the deaf and dumb, four thousand people miraculously fed with seven loaves and a few small fishes. Healing of a blind man at Bethsaida. Departure for Cesarea Philippi; Jesus foretelling his death and resurrection.

(2.) The Transfiguration of Jesus, (most likely on Mount Hermon); he was accompanied by Peter, James, and John. A deaf and dumb spirit cast out; Jesus prophesied a second time of his death and resurrection. At Capernaum he paid the tribute money of half a shekel by performing a miracle; taught his disciples various duties bearing on their future mission; parable of the unmerciful servant. Departure of Jesus by way of Galilee for Jerusalem to attend the Feast of Tabernacles. Hostility of the Sanhedrin. The adulteress released; the man born blind restored to sight; Jesus announced himself as the Good Shepherd; attended the Feast of Dedication. Attempt of the Jews to stone him, and his tour in Peræa, where many believed on him.

(3.) Return of Jesus to Bethany, and Raising of Lazarus. A. D. 30.—Resolution of the Sanhedrin to put Jesus to death, and his withdrawal to Ephraim. Last circuit in Galilee. The seventy sent forth to teach and heal. Their return, and announcement of success. Journey of Jesus toward Jerusalem; healed a man with the dropsy; parables of the lost sheep, lost piece of silver, prodigal son, unjust steward, rich man and Lazarus. On his journey through Samaria and Galilee he healed ten lepers; departure from Galilee for Peræa; the multitude taught, and the sick healed; parables of the importunate widow, the Pharisee and Publican, and the laborers in the vineyard.

Jesus predicted a third time his death and resurrection. Blind Bartimeus healed at Jericho.

**5. Passion of our Lord.**—Monday, April 1. [Lewin, author of *Fasti Sacri*, makes the date March 29.] Christ's triumphal entry into Jerusalem; the people strewed garments and branches in the way. Jesus wept over the city; he healed the blind and the lame in the temple; returned to Bethany. Tuesday, April 2. The barren fig tree cursed; the temple cleansed; return of Jesus to Bethany. Wednesday, April 3. Return to Jerusalem; parables of the two sons, the wicked husbandmen, and the marriage feast. Denunciation of the Scribes and Pharisees; destruction of Jerusalem predicted; final judgment described. Treason of Judas Iscariot. Thursday, April 4. Peter and John sent to prepare the Passover. Washing the disciples' feet. The Lord's Supper instituted. Departure about midnight for the Mount of Olives. Intercessory prayer. Friday, April 5. The agony and bloody sweat of Jesus in the Garden of Gethsemane. Betrayal of Judas; arrest of Jesus; denial of Peter; condemnation of Jesus by the Sanhedrin; arraignment before Pilate; delivered over by Pilate to be scourged and crucified.

**6. The Crucifixion.**—The place, Golgotha or Calvary; Simon, the Cyrenian, bearing the cross. The two thieves. Jesus crowned with thorns. Railings by the people. His thirst. Darkness prevailed. His death. Rending of the vail of the temple, and the rising of the dead. The centurion's testimony to Christ as Son of God. The body taken from the cross. Burial by Joseph of Arimathea and Nicodemus.

**7. The Resurrection.**—Saturday, April 6. The watch and seal set upon the sepulcher. Sunday, April 7. Easter Day. The resurrection of Christ. Visit of the women to the tomb to anoint the body of Jesus. They found the stone rolled away. Vision of an angel by the women.

**8. The Ascension.**—The appearances of Jesus, first to the women, and last to the apostles at Jerusalem; final commission of the eleven apostles. The ascension from Mount Olivet on the side near Bethany, the fortieth day after the resurrection, that is, on Thursday, May 16, A. D. 80.

CHAPTER II

FROM THE ASCENSION OF CHRIST TO THE CLOSE OF THE APOSTOLICAL PERIOD.

A. D. 30-101.

**1. Pentecost—Stephen.** Matthias chosen to fill the apostle ship in place of Judas Iscariot. Descent of the Holy Ghost on the day of Pentecost. Preaching of Peter; three thousand converted. Healing of the lame man at the temple by Peter and John. Community of goods; sin and judgment of Ananias and Sapphira; imprisonment and deliverance of the apostles. Appointment of seven deacons. Stephen's defense; his martyrdom, and Saul's share in it.

General persecution; dispersion of the disciples from Jerusalem. Philip's preaching and miracles at Samaria. Conversion of Simon Magus. Conversion of the Ethiopian eunuch, and baptism by Philip.

**2. Conversion of Saul.** A. D. 37.—Conversion of Saul on his way to Damascus to persecute the Christians there. Baptism by Ananias, and withdrawal to Arabia. His return, and preaching in the synagogue of the Jews. Cessation of the persecution. Paul at Jerusalem; the Jews sought to kill him, and he retired to Tarsus. Peter cured Æneas of palsy at Lydda, and at Joppa raised Dorcas to life. Conversion of Cornelius, the first Gentile convert. Barnabas took Paul from Tarsus to Antioch in Syria. Famine; death of Herod Agrippa I. Barnabas and Paul went to Jerusalem with alms. Their return to Antioch, accompanied by John Mark. Barnabas and Paul consecrated by the Holy Ghost to be apostles to the Gentiles.

**3. Paul's First Missionary Journey.** A. D. 44.—Paul, accompanied by Barnabas and John Mark, sailed from Seleucia to Cyprus. Tour of the island, and conversion of the pro-consul, Sergius Paulus. Journey to Perga, in Pamphylia; to Antioch, in Pisidia; to Iconium, Lystra, and Derbe. Return to Lystra, Iconium, Antioch in Pisidia, Perga, Attalia, and Antioch in Syria. Dissension at Antioch concerning the circumcision of Gentile converts. The assembly at Jerusalem; the decision that Gentile converts should not be circumcised.

**4. Paul's Second Missionary Journey. A. D. 48.**—Paul, accompanied by Silas, went through Syria and Cilicia. Journey through Phrygia and Galatia. Paul directed by a vision at Troas to go over into Macedonia. Accompanied by Luke, he went to Philippi. Conversion of Lydia. Paul and Silas imprisoned, but miraculously delivered. Journey through Amphipolis and Apollonia to Thessalonica; thence to Berea. Departure for Athens; discourse on Mars' Hill; went to Corinth, where he was joined by Silas and Timothy; remained eighteen months in Corinth. He sailed from Cenchrea to Ephesus, and thence went to Jerusalem by way of Cesarea. He returned to Antioch.

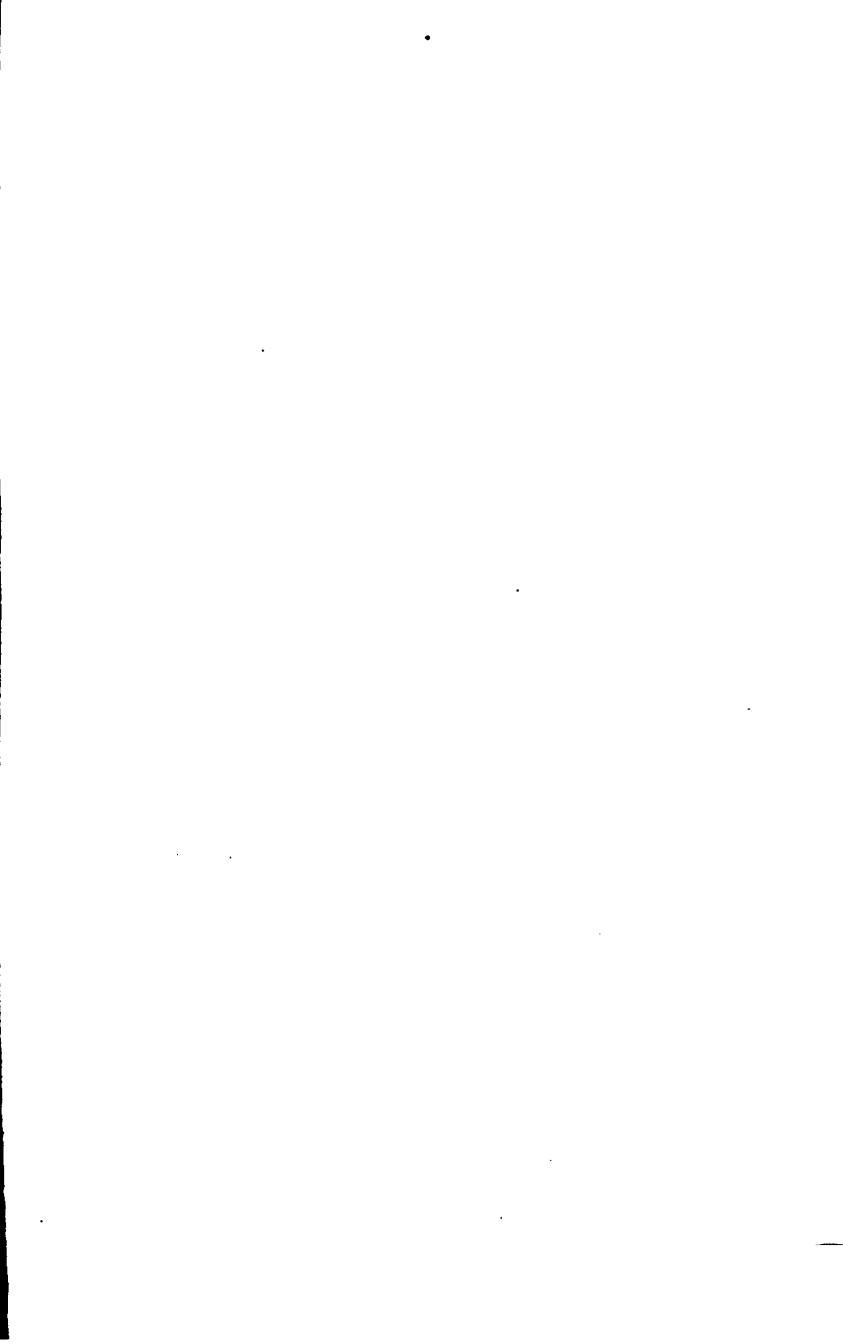
**5. Paul's Third Missionary Journey. A. D. 52.**—He visited the Churches in Galatia and Phrygia. Preaching of Apollos in Ephesus. Paul went to Ephesus, and preached and wrought miracles there for three months; departed from Ephesus, and journeyed through Macedonia; labored in Macedonia and Illyricum; departed from Philippi, and met his companions at Troas. He then went by way of Assos, Mitylene, Chios, Samos, Trogyllium, to Miletus, and by way of Coos, Rhodes, Patara, Cyprus, Tyre, Ptolemais, and Cesarea, to Jerusalem.

**6. Arrest of Paul; Journey to Rome; Shipwreck.**—Plot against Paul's life in Jerusalem; was sent to Cesarea. His defense before Felix, and two years' imprisonment in Cesarea. Felix superseded by Festus. Festus determined to try Paul at Cesarea, but Paul appealed to Cesar. Paul started for Rome in the custody of Julius, a centurion. At Myra he was transferred to a ship of Alexandria, and was wrecked at the island of Malta. He remained three months at Malta, and again set sail for Rome. Landed at Puteoli and proceeded by land through Appii Forum and The Three Taverns to Rome. Paul remained two years in Rome. A. D. 59–61.

**7. Paul's Further Travels.**—After his liberation occurred his traditional journey to Spain. Paul visited Crete, Macedonia, and Corinth, and wintered at Nicopolis. He traveled through Dalmatia, was arrested in Asia, and again brought a prisoner to Rome. Martyrdom of Paul at Rome A. D. 66. Martyrdom of Peter about A. D. 65.

It is not certain that Peter was ever in Rome; the probability is against it.







# TRAVELS OF ST PAUL

HUNT & EATON, NEW YORK.

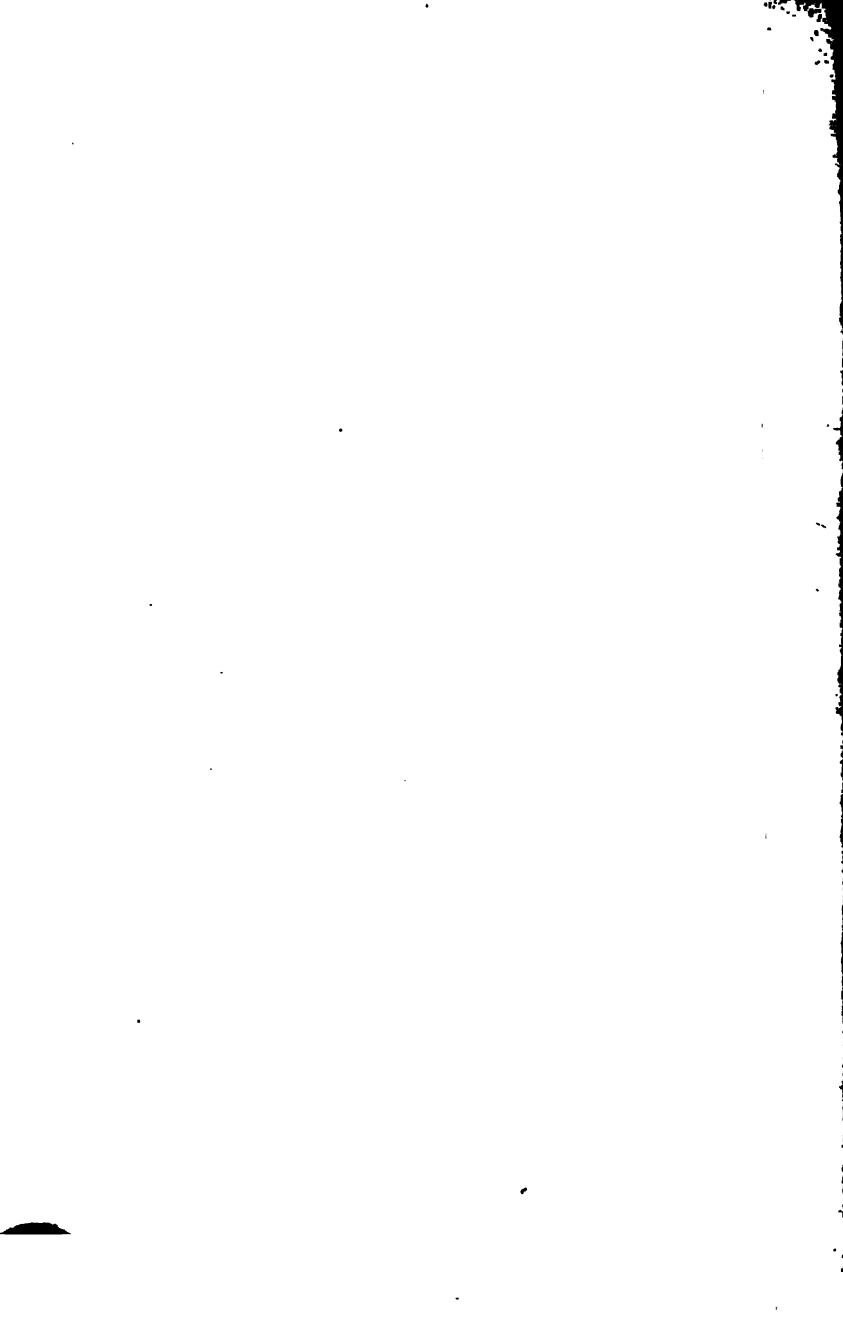
ENGLISH MILES



Paul's tour with Barnabas Acts XIII, XIV.  
 " " " Silas Acts XV, XVII.  
 " Third most tour Acts XX, XXIV.  
 " Voyage Rome  
 Direction of travel indicated by arrowshead.  
 Modern names thus (Malta)



UNIV. MO.



**Destruction of Jerusalem, A. D. 70.**

John was banished to the Island of Patmos by the Emperor Domitian, A. D. 96, where he wrote the Apocalypse. About A. D. 101 he wrote his Gospel.

**8. Chronology of the Epistles.**—The following are the most probable dates of Paul's Epistles: A. D. 50—The Epistles to the Thessalonians, written at Corinth. A. D. 55—First Corinthians, at Ephesus; Second Corinthians and Galatians, in Macedonia. A. D. 56—Epistle to the Romans, at Cenchrea. A. D. 60—Ephesians, Colossians, Philemon, Philippians, at Rome. A. D. 63—Hebrews, in Italy. A. D. 64—To Titus, from Macedonia. A. D. 65—First Timothy, from Nicopolis. A. D. 66—Second Timothy, at Rome. James wrote his Epistle at Jerusalem, A. D. 61; Peter his first Epistle, A. D. 59, and his second Epistle A. D. 64 or 65; John wrote his Epistles about A. D. 68; and Jude his Epistle about A. D. 70.

**SUPPOSED FIELDS OF APOSTOLIC LABOR.**

NAME OF CHURCHES.	BY WHOM FOUNDED.
Palestine and Syria.	All the Apostles.
Mesopotamia, (Turkey in Asia.)	Peter and Jude.
Persia.	Bartholomew and Jude.
India.	Bartholomew and Thomas.
Thrace, (Turkey in Europe.)	Andrew. The Church of Constantinople afterward sprang up here.
Scythia, (Russia.)	Andrew.
North Africa, (Egypt and Algiers.)	Simon Zelotes. Mark especially connected with Alexandria.
Ethiopia, (Central Africa.)	Matthew.
Arabia.	Paul.
Asia Minor, (Turkey in Asia.)	Paul and John.
Macedonia, (Turkey in Europe.)	Paul.
Greece and Italy.	Paul.

## CHAPTER III.

## POST-BIBLICAL HISTORY OF PALESTINE.

**1. Roman Occupation to the Destruction of Jerusalem.** (A. D. 6-70.)—The Asmonæan dynasty terminated B. C. 34, when Herod the Great was proclaimed king of the Jews. Archelaus, the successor of Herod, was deposed A. D. 6, and Judæa was placed directly under a Roman procurator. The Herodian family, however, still ruled over a portion of Central Syria. This domination lasted until the time of Agrippa. The Jews became dissatisfied with the foreign domination in Palestine proper, and rebelled. They were finally conquered by the Romans under Titus. Jerusalem was captured and destroyed by Titus; the temple was razed, and about one million Jews put to death in various parts of the country. Judea was then attached to Syria, and both Syria and Palestine were placed under a Roman prefect. Antioch became capital of the united province.

**2. History of Palestine until Conquered by the Mohammedan Chiefs.** (A. D. 70-637.)—The Christians were alike odious to the Romans and the Jews. They multiplied, however, throughout the country, notwithstanding the persecutions during the first three centuries of the Christian era. On Constantine's edict of toleration for the Christians, (A. D. 313.) the sacred places of Palestine became an object of attraction by devout people from all parts of the Church in the west. Constantine became patron for the building of churches and shrines. His aged mother, Helena, visited Palestine in person, and caused to be built the Church of the Holy Sepulcher in Jerusalem, (begun A. D. 326; dedicated 335.) The Christians of Palestine, represented by the patriarchs of Jerusalem and Antioch, took prominent part in the first theological discussions of the fourth, fifth, and sixth centuries. The Persians, under Chosroes II., invaded Palestine A. D. 614. They were assisted by 26,000 Jews, and captured Jerusalem. Herodius, Roman Emperor of the East, regained the country to Roman rule, A. D. 627.

**3 Mohammedan and Egyptian Domination.** (A. D. 637-1097.)—In A. D. 633 the Mohammedan Arabs, under Khaled and Abu Obeidah, invaded Syria; and in 637 captured Jerusalem, and in 638 took Antioch. Damascus became capital of the Mohammedan empire. But the Mohammedan rulers were divided into three rival factions—the Ommyyade, the Abbasside, and the Fatimite Caliphs. The country became desolated through their strifes. In A. D. 750 the Abbassides triumphed, and the capital was removed first to Cufa, and then to Bagdad. In A. D. 969, the Fatimites, who ruled Egypt, invaded Palestine, and took possession of it. In A. D. 1076-1077 the Seljuk Turks conquered it; but in 1096 the Egyptian Sultan captured it.

**4. The Period of the Crusades.** (A. D. 1097-1291.)—The invasion of Palestine by the Crusaders from the west was produced by the cruelties of the Turks on Christian pilgrims. Godfrey of Bouillon, who led the Crusaders, became ruler of Jerusalem A. D. 1099. Bohemond reigned at Antioch; Baldwin at Edessa; and the Count of Toulouse at Tripoli. They and their successors ruled the country until Jerusalem was captured by the Sultan Saladin, (A. D. 1187,) after his victory at Hattin. The Christian rule was thus overthrown. The two following Crusades (A. D. 1189 and 1216) were only partially successful. The one conducted by Frederick II. (A. D. 1228) resulted in the capture of Jerusalem, and the partial restoration of Christian rule along the coast. The Tartars, under Holagon, grandson of Genghis Khan, invaded the country, and massacred all the inhabitants of Jerusalem. In A. D. 1209 the Egyptian Mamelukes conquered Palestine. The country remained for two centuries a scene of desolation, being an object of ambition alike to the Tartars and Egyptians. Tamerlane invaded it, A. D. 1401, and many of the largest cities were burned and the people massacred. The general rule was Egyptian, however, which remained until A. D. 1517.

**5. Turkish Domination.** (A. D. 1517-1878.)—The Turks conquered Palestine, A. D. 1517, under the Sultan Selim I. For once only, and that during the brief period of 1839-1841, their rule has been interrupted, namely, by Mehemet Ali, the rebellious pasha of Egypt. The country was restored to the

Turks by the armed intervention of their traditional friend, England, in 1841. During the three and a half centuries of Turkish rule every material interest of the people and their land has suffered. Life and property are insecure in certain regions, especially in the East Jordanic regions. No attention is given to the preservation of the rich antiquities of the country. Every effort made to rescue the buried memorials of the past is met by Turkish opposition. Christianity is only allowed to exist as a concession to the alleged prejudices of the Protestant nations of the west. This is a part of the price which the Ottoman Empire pays to keep back its decadence and death. The Bible, which Palestine gave to the world, is returning to her shores again, and the time is not distant when the cross will take the place of the crescent from Carmel to Gilead, and from Dan to Beersheba.

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## CHAPTER IV.

### RECENT EXPLORATIONS IN PALESTINE.

#### 1. Travel and Research to the Nineteenth Century.—

During the first three centuries of the Christian era there was but little intercourse between the western Church and Palestine, owing to the persecutions of the Christians by the Roman authorities. But, with the liberty granted the Christians by Constantine, A. D. 323, there sprang up very intimate relations between all parts of the Church and the Holy Land. The sacred places were visited by numerous pilgrims, and churches and shrines were built in places memorable for their sacred associations. The land was examined with minute care, and many sacred places were identified. Josephus, (born A. D. 37, died about A. D. 100,) a Jewish historian, had a very accurate acquaintance with the country. His "History of the Jewish War," (A. D. 75,) and "Jewish Antiquities," (A. D. 93,) are invaluable for the study of both the topography and history of the country.

The "Onomasticon" of Eusebius, (died A. D. 340,) gives the names of the places mentioned in the Scriptures. It was greatly enlarged by Jerome, (died A. D. 420,) who spent many



years in Palestine. This work is the first Christian authority of importance on the localities of Palestine.

The following are the chief early travelers, down to Maundrell: the Bordeaux Pilgrim, A. D. 330; Bishop Arculf, 700; Willibald, 720; Bernard the Wise, 767; Saewulf, 1103; Benjamin of Tudela, 1163; Edrisi, 1150, and Abulfeda, 1300, (Mohammedans;) Quaresimus, 1639; and Maundrell, 1697. Reland visited the Holy Land in 1714. Some of these works are contained in "Early Travels in Palestine," in *Bohn's Antiquarian Library, London, 1848.*

**2. The Recent Impulse in this Century Toward Exploration in Palestine.**—1. With the beginning of the nineteenth century there began a new spirit of exploration in the Holy Land. Seetzen, a German, lived there from 1805 to 1807, and the fruits of his labors have been of great value to all his successors. He was the first traveler in modern times to visit the Hauran, and to make careful explorations on the eastern side of the Dead Sea. Burckhardt's "Travels in Syria and the Holy Land," 1822, marked a new era in Palestinian research and discovery. His attention was largely confined to the East Jordanic region. 2. Robinson's Travels. The work of the late Dr. Edward Robinson, of the United States, marks an entirely new era in exploration and discovery in Palestine. He had prepared himself by fifteen years of special study of the general geography of the country, and four years' study of the sacred localities. He had, as his companion in the country, a learned missionary, Dr. Eli Smith, who was well acquainted with the Arabic and with the habits of the people. Robinson made two extended visits to Palestine, one in 1838 and the other in 1852. The two works describing them are: "Biblical Researches in Palestine and in the Adjacent Countries, a Journal of Travels in the Year 1838," (3 vols., London and Boston, 1841,) and "Later Researches," (Boston, 1856.) His "Physical Geography of the Holy Land," (Boston, 1865,) was published after his death. The works of Robinson have never been surpassed, though a vast literature has sprung up since their issue. They are distinguished for patient industry, accurate and varied scholarship, profound sympathy with the biblical events and places, and that subtle judgment and insight by which he was enabled to identify many places, and

supply accurately a number of missing links in the chain of discovery.

Other Authors: Wilson, "The Lands of the Bible Visited," (two vols., 1847), Schwarz, "A Descriptive Geography of Palestine," (Philadelphia, 1860); Lynch, "Official Report of the United States Expedition to Explore the Dead Sea," (Baltimore, 1862); Stanley, "Sinai and Palestine," (London, 1853); Van de Velde, "Syria and Palestine," (Gotha; two vols., 1854) and "Map of the Holy Land," (Gotha, 1858); Hackett, "Illustrations of Scripture," (New York, 1855); Barclay, "City of the Great King," (New York, 1868); Porter, "Five Years in Damascus," (two vols.; London, 1855); Thomson, "The Land and the Book," (two vols., New York, 1859); Osborn, "Palestine, Past and Present," (New York, 1859); Tristram, "Land of Israel," (London, 1865); Newman, "From Dan to Beersheba," (New York, 1864); Ritter, "Comparative Geography of Palestine and the Sinaitic Peninsula," (four vols., Edinburgh, 1866); Ridgway, "The Lord's Land," (New York, 1876); and Article, "Palestine," and Map, in *Munro & Strong's Cyclopaedia*, vol. vii, pp. 551-582.

**3. Palestine Exploration Societies.**—The recent interest in Palestine has increased to such extent that the exploration has assumed associate and organized form. Early in 1864 attention was excited in England to the wretched sanitary condition of Jerusalem. Miss Burdett Coutts placed £500 at the disposal of a committee of gentlemen who were charged with the restoration of the water supplies of the city. An exploring and surveying party were organized under Capt. Wilson. 1. *British.* Aqueducts were discovered by Wilson's company. Thereupon a society was formed in England for the special purpose of collecting funds and continuing the general exploration of the country. In 1867 a party were sent out under Capt. Warren, who remained three years. Their attention was confined chiefly to Jerusalem and thereabouts. His works, "Recovery of Jerusalem" and "Underground Jerusalem," contain minute accounts of his important discoveries. Beside these explorers, we may mention others from England: Palmer, Drake, Northey, Conder, Kitchener and Stewart. George Grover and Walter Besant have been the chief patrons of the British Association. In July, 1877, a Ladies' Palestine Association was organized by Mr. and Mrs. Dalton, near Wolverhampton, England. In Scotland, a similar association has been organized, and the two have already collected funds and are now aiding in the important work of research. 2. *American.* In October, 1870, Revs. Henry Allon and James Mullen, of England, delivered an address before a large meeting in New York, giving an account of the work of the Palestine Exploration Society. They invited American co-operation

The result was the organization of the American Palestine Exploration Society. A party for research was soon organized, with Lieut. Steever, of the U. S. Army, and Prof. John A. Paine, to conduct the investigation. The Revs. Selah Merrill and Henry L. Van Dyck have been likewise connected with the American Association, and in 1876 made very important discoveries, especially in the Hauran and the East-Jordanic region generally. Both the English and American Associations have their quarterly publications, which are the best sources for current discoveries in the Bible lands. 3. *German.* A German organization for discovery in Palestine has been formed, with Dr. Zimmerman and Prof. Socin of Tübingen, and Dr. Kantch, of Basle, at the head. They propose to publish a quarterly journal of Palestinian research. Important discoveries have been made by Schick and Baurath. The Frenchmen Mienlet, Derrien and Clement-Ganneau have done important service in archæological investigation in Palestine.

4. *Results.*—There has, thus far, been no general examination of the territory of present Syria and Palestine. Some portions have been carefully surveyed, and very valuable inscriptions have been found. The sites of certain long-disputed sacred buildings have been identified. Only the good beginnings, however, have been made for a thorough examination of the country. We note the following results:—

1. *Jerusalem.*—Wilson and Warren have accomplished most here. The excavations under and about the space occupied by the Temple of Solomon have modified all former views of the exact locality of the various parts of the Temple. The Temple of Herod has been minutely described, and its dimensions accurately determined. The site and form of the Tower of Antonia have been correctly described. The Tombs of the Kings on Mount Zion, the course of the Tyropæon Valley, the Palace of Herod, and the true bed of the Kidron, have been traced with precision.

2. *Moabite Region.*—No portion of Palestine has excited more interest than the Moabite region, east of the Jordan. Tristram is a good authority, having examined the country with great care. But the best explorers are the Americans. Very valuable inscriptions have been found and deciphered.

The principal ruins that have been visited are Rabbath, Kerak, Medeba, Ma'in, and Umm Rasas. One of the chief results was the discovery of the Moabite Stone, found at Dhiban, August 19th, 1868, by the Rev. F. A. Klein. The tribes of the territory, knowing its value to European scholars, and fearing that they might lose it through an attack of Rashik Pasha, heated it red hot and threw cold water on it. It then broke to pieces. It contained about one thousand letters, of which six hundred and sixty-nine have been preserved. It is the history, by a Moabite king, of his conquests, and supplies important history relating to the time of Omri and Ahab. It was engraved about the second year of the reign of Ahaz, and consists, probably, of the characters used by David in his Psalms, and by Solomon in correspondence with Hiram.—The Moabite range of mountains has been thoroughly examined, and many places identified. We must specify here the important investigations of Professor J. A. Paine. He has identified Mounts Pisgah and Nebo, and in the account of his labors, in the Third Statement of the "Palestine Exploration Society," (New York, January, 1875,) he furnishes one of the best contributions of the present century to the literature of Palestine discovery. His conclusions are that Mount Nebo is the present Jebel Neba, and that Mount Pisgah is the present Jebel Siaghah. He thus solves the problems of the route of the Israelites, the stations of Balaam, the site of Peor, and the place of Moses' view of the land of Israel.

3. *The Desert of the Exodus*.—Palmer and Drake have been the principal explorers. They have followed, more nearly than any others, the track of the Israelites. They have found much corroborative testimony to the Mosaic narrative in the habits and customs of the people, in the present language, in the conformation of the country, and the general internal condition of the region. They traveled through the entire Desert of the Tih. They came northward, passed carefully through Edom, and reached Moab. Their account of Petra is very minute.

4. *Samaria and Galilee*.—The valley of Nablus, and the site of the Samaritan Temple, which crowns Mount Gerizim, have been examined. Mills, for six months a resident of Nablus, has thrown most light on the Samaritans and their home.

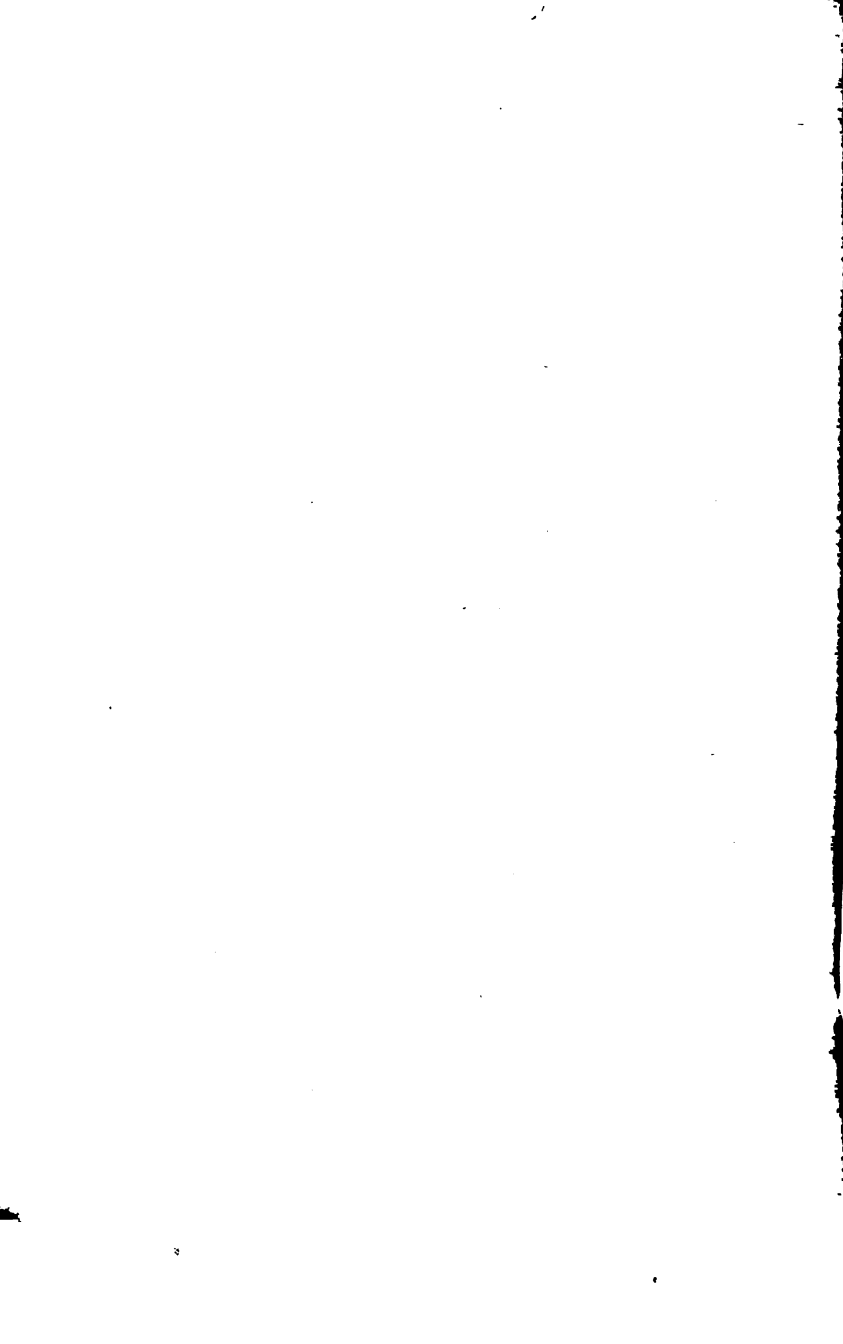
Lieut. Anderson has made important excavations on Gerzim. The country extending to the sea of Tiberias, has been likewise examined, and a large number of sites identified.

5. *Philistia*.—Capt. Warren has rendered much service. The first visit to the Plain of Philistia was in 1867. Gaza, Ascalon, the ancient Zoreb, and Bethshemesh, were visited, and the country surveyed.

6. *The Hauran*.—The Americans have been the most successful explorers. The region lying east of the Sea of Galilee, and stretching northward toward Damascus, has been explored. The country is infested with robber bands, and careful examination is unsafe. Merrill and Van Dyck, however, explored the shores of the sea carefully, identified Gergesa and Gadara, the lower Jordan valley, Gilead, Pella and Zoar.



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